The Fare-well

SERMONS OF *Comfort* and *Concord*:

PREACHED

At *Drogheda* in *IRELAND*.

BY

Nicholas Bernard Doctor of Divinity, at the taking leave of his Pastorall Charge there, *Febr.* Anno. 1649.

John 14. 18.
I will not leave you comfortlesse, *&c.*
Vers. 27.
Peace *I leave with you*, *&c.*

LONDON:
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1651.

To the Mayor, Aldermen, Sheriffes, and Corporation of the Towne of *Drogheda* in *Ireland*. With The Protestant Inhabitants, who were of my Pastorall Charge there.

THESE *Fare-well Sermons* were by some of you desired to bee left *behinde me*, I have thus discharged that Debt, by sending them *back*

to

to you, with the intereſt of ſome enlargements, though occaſionally haſtened out of my hands before their *due time*; you have been for theſe many yeares *our Epiſtle written in our hearts*, but now *knowne and read of all men*; What you have before *heard* from me, you may by this *read* ſtill in me, and diſcerne that change of *place* hath not cauſed a diverſity in *Doctrine*; *that with me there ſhould be yea, and nay.*

The chiefe Subjects are of *Comfort and Unity*, and they come ſeaſonably to you, of late you have bin, and (as I heare) are viſited with that *diſconſolate* Sickneſſe *which walketh in darkneſſe, and waſteth at noone day* (not knowne to you before

fore near as I take it, these 50 years) whereby *many are weak among you, and many sleep. It hath been also declared unto me my Brethren, that there are divisions among you, and I partly beleeve it*; but I hope this salve may be applyed in time, both for the *comfort* of the one, and the *cure* of the other.

What changes soever there may be of the *Inhabitants*, my affection must be the same to the *place*, where I have been your *Pastor* neare these sixteene yeares, and have had many experiences of *living by faith* in it. Let the *burden* of your manifold *sufferings* since this *Irish* Rebellion be *lightned* by your often extraordinary *preservations*; Read this, which

which you once heard, not ſo much for the *Authors* ſake as the *matter*, which intends wholly the *profit* of you.

The God of peace and love, and of all comfort fill you, and eſtabliſh you in both; which is, and ever ſhall be the prayer of

Your moſt affectionate friend and Servant in the Lord Jeſus.

N. Bernard.

London, May 20. 1651.

To the Reader.

THe *re-printing* of the former Subject firſt occaſioned my thoughts of this, and the tearme of that *meaſured* my time in it, which was alſo much broken by other *employments*; what was then ſpoken to *one place* may be now appliable *to all*, and

and I beleeve the Subjects may be as *seasonable* here as there; I have no other end then *your edification*, the proper fruite of *Charity* and *Vnity*, which this Tractate chiefly aymes at; read it with *peaceable* spirits, and *without partiality*, and it may not be *unprofitable for you*.

Yours in the Work of Christ:

N. B.

A Summary of the chiefe Points handled.

MIniſters not to be diſcouraged in their places by diſreſpects.

Humility, love, meekneſſe in all their admonitions.

That comfort is the conſequence of concord.

The cauſes of comfort in the midſt of ſorrowes.

The cauſes of diſcomforts then.

The meanes to obtaine comfort then.

The meanes to keep it.

Unity in matters of faith to be preſerved, with the means for it.

An obiection of the Papiſts from our preſent diſ-unions largely anſwered,

An exhortation to live in peace.

That neither the example of the major part, Learning ſeeming good lives of perſons, an immeaſurable oppoſition to the Church of Rome, *private intereſts, or good intentions*

are

are excuſes, or ſhould be motives to thoſe breaches.

Liberty for all ſorts of men to preach, the cauſe of much diviſion, and of dangerous conſequence.

Love a Divine affection; diviſion, earthly, ſenſuall, devilliſh.

The bleſſing of God promiſed to ſuch as live in unity.

Motives to love, from our profeſſion, likeneſſe, kindred, and excellency of the vertue it ſelfe, being the prime, precious, permanent, pleaſant grace.

The manner of our loving one another freely, truly, fruitfully, conſtantly.

The Authors concluſive Application. *To which is added.*

A true Copy of a determination and proteſtation againſt a tollera-tion of Popery, ſubſcribed and publiſhed by the Biſhops of Ireland, *an.* 1626. *As Arch-Biſhop* Ushers *diſclaiming a Book which goes under his name.*

The

The Text.

2. CORINTH. 13. 11.

Finally, brethren farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shal be with you.

THese words are St. *Pauls* farewell to his charge of *Corinth*, and they must be *mine* to you, which I desire (as the last words of Parents on their death beds) may be the more minded. The Text is a Sermon in it selfe, few lines, but it containes (a) *much matter*, yet in regard my time is short, I must but breifly touch at the particulars in it, though of some

a Brevis exhortatio sed quæ omnes Christianæ vitæ partes cõplectatur *Beza*.

I ſhall give you larger portions then of others.

Three things are here obſervable. 1 His *Introduction*, 2 his *Exhortation*, 3 his *Benediction*. The firſt conſiſts of three ſteps, prefixed of purpoſe to move their attention, 1. *Finally*, a concluſive warning, implying he was now like the clock upon the ſtroake, ending his Epiſtle. 2 His kind compellation at parting, *Brethren*. 3 His valediction, *Farewell*,

The ſecond his *Exhortion*, conſiſts of foure Branches, 1 *be perfect*, 2 *be of good comfort*, 3 *be of one mind*, 4 *live in peace*.

The third, his *Benediction*, or *Exoptation* (being by way of motive to the former) *the God of love and peace ſhall be with you*.

Finally. 1 The firſt knock at the doore of their eares for an attention to this his laſt counſel is, *Finally*, λοιπὸν, the word ſeems not only to be a *concluſive*, but an *incluſive* terme, like a ſumme total, after a large account; or, as if the Text were as the center

of

of the Epiſtle, unto which every line of the whole might be drawn, and indeed it contains divers of the heads of it: He had (b) *made them ſorrowfull with a letter*, in relation to that, he bids them *be of good comfort*: He had checked them often for their *ſchiſmes and diviſions*, in reference to that, he exhorts them to *be of one mind*; He had reproved them for their (c) *ſtrifes and tumults*, here he wiſheth them *to live in peace*, ſo that *finally* may be as much as *ſummarily*.

b cap. 7.

c cap. 12. 20

Secondly, ſee his kind *Compellation*, as if hee were loath to leave them, *Brethren*, he begins and ends with it, and tis a title very frequent throughout the Epiſtle. In it may bee implyed theſe four things.

Brethren.

1 A *forgiveneſſe* of what injuryes he had received by them, as their neglects of him, *he had gone through* (d) *good report, and bad report, honour, and diſhonour*, hee had beene much (e) *cenſured, and undervalued* by them (f) *as weake*

d cap. 6.

e 1 Epiſt. 4. 3

f cap. 10. 10.

g1Ep.4.11

and contemptible, he had bin (g) *reviled, perſecuted, defamed, made as the filth of the world*, he had been in *neceſſityes, diſtreſſes, impriſonments, in hunger, thirſt, nakedneſſe*, compelled *to worke with his own hands*, and yet they had taken no care for his releife. Nay, while he preached among them, they gave him little or no maintenance: (of which he ſpends the major part of the ninth chap. of the firſt Epiſtle, as the 11 chap. of this Epiſtle, verſ. 6.) *I have taken wages of other Churches to doe you ſervice, I have preached the Goſpell freely to you, when I was preſent I was chargeable to no man, I kept my ſelfe from being burthenſome.* (A comfort by the way to any preachers at this day, ſo neglected, not to be diſcouraged in their imployment; yee ſee a holy Apoſtle (notwithſtanding his miracles) was ſo uſed) I ſay you ſhal finde many complaints to this purpoſe of them, throughout both Epiſtles, for which he had given them ſome milde rebukes. Now

in

in this title of *Brethren*, at last, is implyed a full forgiveneſſe, and forgetting of it, and if any of the like may bee applicatory betweene us, let this alſo be of the ſame ſignification.

2 His *humility*, as he was their *Paſtor*, he was their *Father*, and ſo he (h) *ſtiles* himſelfe often, yet here, in imitation of (i) *Chriſt our Lord, he is not aſhamed to call them Brethren. Timothy* in the former relation he calls his *ſon*, in his (k) *Epiſtles* to him, but elſewhere (l) our *Brother Timothy*. It was the ſtile of the primitive times between Chriſtians, were they poor or rich, and not to be deſpiſed now.

3 His *affection to them*, which being ſpiritual, ſhould exceed that of nature, the love of Paſtor and People, ſhould be like that of *Jonathan* and *David*, as deare one to another as their own ſoules. Saint *Paul* calls the *Philippians* (m) *his joy, and crown, his deerly beloved, and longed for*, (n) *Oh ye Corinthians! our mouth is opened, our*

h 1 Cor. 4. 14. 2 Ep. 12. 14.
i Heb. 2. 11
k 1 Tim. 1. 2 2 Ep. 1, 2.
l Heb. 13. 23.
m cap. 4. 1.
n 2 Cor. 6. 11.

o cap. 7. 3.

heart is inlarged, we are (o) ready *to dye and live with you*, which in ſome meaſure hath been found between us here alſo.

4 His (p) *Meekneſſe*, a good patterne for us not to be ridged in our admonitions, to reprove with bitterneſſe, in a Magiſterial way, but with mildeneſſe in a Brotherly manner, Tis not your ſharpe invectives, opprobrious termes wil doe any good. No, if you meet with Heathens that (q) *acknowledge not the truth*, with Heretickes *that oppoſe the truth*, with diſſolute men in their lives, of whom tis a *peradventure* if any good may be done with them, yet even for ſuch the Apoſtles rule is to *inſtruct them with meekneſſe*. 'Tis not your ſweeping violent raines, but your milde diſtilling dews that fructifies the earth. The Phyſitians rule for the cure of maladies [illegible] body, muſt be ours for the ſoul, *[illegible]ria contrariis*, if the fault riſe from height of mind, it muſt be cured by humility, if from a turbulent ſpirit, we muſt appeare with

p Hic temperatquiequid fuit acerbitatis; intota Epiſtola, tunc proſunt objurgationes, quum veluti meſſe condiuntur, *Calv.* q 2 Tim. 2. 23.

with the more moderation. Indeed ſometimes a *ſharpe reproofe* may be neceſſary, as St. *Paul* adviſeth *Titus* (r) for the *Cretians*, *that they may be found in the truth*, the word is ἀποτόμως, a metaphor from an *inciſion*, for which, the dearer the friend is, the ſharper inſtrument is choſen, but ordinarily, the ſtanding rule is, (ſ) *If any bee overtaken with a fault, you who are ſpirituall, reſtore ſuch a one in the ſpirit of meekneſs* And ſo much for the ſecond, his Compellation, *Brethren.*

rcap. 1. 13.

ſGal. 6. 1.

The Third is, his *Valediction*, *Farewell*, χαίρετε, a word uſed at meeting as parting, for tis the ſame (t) *the Angell* ſalutes the bleſſed virgine with, but tis evident here to be in the latter; Brethren they were, and long acquainted, the Apoſtle had been with them in divers changes, but now they muſt part. Ther is no certain continuance of the Saints together til they come to heaven: Our caſe here is like the Arke, in a moveable eſtate till it was ſetled in the Temple of *Solomon*,

Farewell.

tLuk. 1. 28

such is our condition till we come to the (u) Temple *of the Lamb*: Sometimes the world, whether abundance or want, parts them, the former did (x) *Abraham*, and *Lot*, they were too wealthy to live together, the latter caused (y) *Naomi* and her children to leave her friends in *Judea*. (z) Persecutions scattered that near communion of Saints at the first planting of the Church, (a) *Partiality* of affection in *Barnabas* to his *Nephew Marke, parted him and St. Paul*, but a special call of God for some further service of him in the Ministery, may be a sufficient warrant for a removall, (b) *Separate me Barnabas and Saul, saith the holy Ghost, for the worke whereunto I have called them.*

u Rev. 21. 22

x Gen 13.6

y Ruth. 1. 1

z Acts 8. 1 cap. 11. 19

a Act 15. 39 see Col 4. 10

b Act 13. 2.

Wel, there is no perpetuity in the things of this World. St. *Paul* must here take his leave of his charge of *Corinth*; and so must this be my *farewell* to you, where I have been your Pastor near these *Sixteen years*, I had my Ordination to my Ministery in this

this place about *foure and twenty yeares* agone, by that moſt *eminent and learned Primate, whoſe praiſe is throughout the Churches*, whoſe reſidence then was here, and who was pleaſed to call me hither: I had determined to end my dayes in it, from whence no invitation elſewhere, (which hath been divers) could prevaile with me. But now God hath ſo diſpoſed of it, that I muſt commit you to the care of others, and take my leave of you; which leaſt I ſhould (as I ſee) too ſoon fill your hearts, as my own with griefe, I ſhal defer any more of that ſubject till the concluſion. Onely let me now from hence in imitation of the Apoſtle, give you my laſt counſell, which as a word in ſeaſon I have thought fit to make choice of: And ſo from the *Introduction*, I deſcend to the *Exhortation* it ſelfe, conſiſting of theſe four branches, *Be perfect, bee of good comfort, be of one mind, live in peace.*

1 *Be perfect*, Some underſtand Be Perfect

it

it of perfection of knowledge, or holineſſe, according to his exhortation, 2 *Cor.* 7. 1. *Heb.* 7. 1. others of ſincerity, in which ſenſe the righteous are ſaid to be (c) *perfect in the way of the Lord*: and *Noah*, *Job*, and *Hezekiah*, *perfect men in their generations*, (not in a perfection of degrees, as *the ſpirits* (d) *of juſt men are in heaven*, but of parts;) yet I conceive it to be taken in neither ſenſe here.

c Pſ. 119. 1

d He. 12. 22.

The word is καταρτίζεσθε, *i. e.* be yee compact together, which ſome render *compingimini*. Tis the ſame which 1 *Cor.* 1. 10. is rendered, *bee ye* (e) *perfectly joyned together*, as if his meaning were, that thoſe breaches of heart and tongue among them might be made up againe in a perfect concord and amity. Some derive it from ἄρτιος, an *even number*, as if it might be rendered, be ye perfectly *even*, not at the leaſt odds one with another.

e κατηρτισμένοι.

The ſame word is uſed for ſetting a bone in joynt, that hath been diſloca-

located, *Gal.*6.1. (f) *reſtore ſuch a one*, or ſet him in joynt againe, the ſame for ſowing up of a rent, *Matth.*4.21. *James* and *John* were found (g) *mending their Nets.* So that 'tis cleare, the meaning of *be ye perfect*, here, is in relation to thoſe ruptures, and diviſions which in the Epiſtle they were full of, that they might be drawn up, and like the garment of our Saviour, there might not be the leaſt ſeame of difference ſeen among them, which ſurely is his meaning verſ. 9. where ye have the ſame word, *and this we wiſh, even your* (h) *perfection, veſtri connexum*, as ſome render it, i. e. your knitting, and connexion againe.

And this is my firſt advice to you, that there may be a perfect cloſure, and union of hearts and tongues, no diviſions in either, that abſent, I may hear of your continued concord and harmony, that what is ſaid of *Jeruſalem*, may be in this ſenſe alſo of this town (i) *built as a City compact*

f καταρτίζετε.

g καταρτίζοντας τὰ δίκτυα.

h καταρτισιν, Ut omnibus bene compoſitis Eccleſiæ membra, quæ luxata erant, in locum ſuum reſtituantur. *Beza.*

i Pſ.122.

compact together, or at unity within it selfe, I know it hath been often shaken by disturbances from without, what breaches have been made in your walls and houses is evident to sense, but let ther not be any domesticke or civill discords nourished within your bowells, let all such disjointings bee healed and that speedily: A bone, the longer tis out, the harder to be set; a rent in a garment neglected wil soon be wider. What if the world be ful of divisions elsewher, yet be you in this, like the land of (k) *Goshen* light, though the rest of *Egypt* be darke; or like (l) *Gideons* fleece wet with this dew of heaven, though the rest of the ground about it be dry. Hitherto I have endeavoured it, and at least in the publicke, there hath been some fruit reaped of it: I beseech you what I have *sowen* of this, let others that succeed, *enter into my labours*. So much for the first, *be perfect*.

k Ex. 10 23

l Jud. 6. 37

Be of good comfort.

2 The second branch is, *be of good comfort*, παρακαλεῖσθε, from whence the

the holy ſpirit, the *comforter*, hath that name (m) *joy* is one of the prime *fruits* of it, and tis frequently called from thence (n) *the oyle of gladneſſe*, and ſo here it muſt be meant, of a ſpirituall comfort. Onely obſerve from the connexion of this with the former, *That comfort is the conſequence of concord*, firſt a *redintegramini*, and then a *conſolatione fruimini*. The Comforter then deſcended on the Apoſtles when they were met together with (o) *one accord in one place*, in the ſame breath, our ſaviour promiſed the miſſion of the *Comforter*, he gave them (p) *his peace and love*, as the preparative to it, and thoſe whom Chriſt hath put together, *let no man put aſunder*. Nothing but diſcomfort can be expected in that place where there are diſcords. The Church though in poverty, yet while it was in unity, they eate their meat with (q) *gladneſſe of heart*.

I know the preſent poverty of this place by the late dreadfull ſtorme, how moſt of you are undone, notwith-

m Gal. 5. 22

u Heb. 1. 9.

o Act. 2. 1

p John 14. 26, 27

q Acts 2. 46

withstanding, at this your re-planting, if there were but unity; I might yet with confidence say this as my last, *be of good comfort.* Wee have this last week had a solemn Fast, wherein we have both bemoaned our misery, and implored Gods mercy; but if ye have *fasted only* (r) *to strife and debate*, there can be no hope of any comfortable answer. The fire of Gods wrath hath been kindled from without, can this be the way to quench it, by nourishing this strange fire of heart-burnings, and wrath within your breasts? No, let there be first a perfection of concord, and then I have a dole of perfect comfort to dispense unto you, and I would faine conclude with our Saviours last words to his Apostles (f) *be of good comfort, I will not leave you comfortlesse, in the world ye shall have tribulation, but bee of good chear, &c.*

It may seem a riddle to some, as that salutation by the Angell, (t) *The Lord is with thee*, did to *Gideon*, when

r Isa:59.

f Joh:14.18 cap. 16.33

t Jud.6.13

when he was driven to so much poverty, but tis St. *Pauls* assertion (u) *as sorrowfull, yet alwayes rejoycing, as poore, and having nothing, and yet possessing all things,* What though you have lost your goods, may you not with the Saints *take* (x) *joyfully the spoiling of them.* Was there not a *be of good cheare,* pronounced to the (y) *palsie man* before he could stir hand or foot? did not (z) *Paul* and *Silas* rejoyce and sing Psalmes in the dungeon, and the (a) *Apostles* returne from their *stripping,* and *whippings* with *rejoycings?* so that no outward sorrow (which my heart grieves to see among you) can debarre me from an inlargement of this subject concerning spiritual joy and comfort; according to that of S. *James* (b) *Count it all joy, when you fall into divers temptations,* and that of Saint *Paul* (c) *rejoyce in the Lord alwayes, and again, I say rejoyce*; and that of the Prophet (written for our imitation) *Hab.* 3. 17. *Although the figtree*

u 2 Cor. 6. 10.

x Heb. 10. 34.

y Mat. 9. 2.

z Act. 16. 25

a cap. 5. 41.

b Jam. 1. 2

c Phil. 4. 4.

shall

shall not blossom, neither shall fruit be in the vine, the labour of the Olive shall faile, and the fields shall yeeld no meate, the stockes shall be cut off from the fold, and there shal be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation.

Bee of good comfort, Is newes to you, 'tis a rarity, and cannot but be welcome to disconsolate persons, and therefore give me leave to administer it to you in these Foure particulars: 1. In discovering to you what *causes* there are yet of *comfort*. 2. What are the *causes of discomforts*. 3. The *means to obtaine* this comfort. 4. The *means to keep it*.

1 First, For you that savour the things of God, Consider what *cause* ye have yet of comfort, in the depth of all this worldly poverty. If honour might cause it (which some like *Haman* doe most chear themselves in) See what *honour have all the Saints*, ye are admitted to be his houshold servants, and this *David* glories in more

more then to be King of *Iſrael*, (e) *I am thy ſervant, &c.* the higheſt ſtile the Prophets tooke to themſelves, *the man of God*; Saint *Paul* the *Servant* of the Lord Jeſus, heretofore a domeſtique ſworne Servant to a King, was accounted an honour only to call him Maſter; what is it then to be liſted thus in his Family who is the King of Kings? but more, ye are the *friends of God*, (f) *I call ye no more ſervants, but I call you friends.* 'Twas *Abrahams* honour the Father of the faithfull, *James* 2. 23. which relates to two places in the Old Teſtament, (*Iſa.* 41. 8. 2 *Chron.* 20. 7.) where he is called, *the friend of God*; now in *David's* Court there was one by way of honour ſo entitled, as *Huſhai* (g) *the Kings friend.*

Nay more, ye are the ((h) *Sons of God*, what if ye be afflicted, God in this (i) *deals with you as with Sons*; now if *David* thought it no ſmall honour to be *Son in Law* to an earthly King, to *Saul*, what is it to

e Pſal. 116. 16.

2

f Joh. 15. 15.

g 2 Sam. 15. 37. cap. 16. 16

3

h Ioh. 1. 12 Gal. 4. 5.
i Heb. 12. 7

be the adopted Sons of God; this
k 1 Joh. 3. 1 is St. *Johns* admiration (k) *What manner of love is this, that we ſhould be called the Sons of God!* Chriſtians are Princes though diſguiſed, the World knowes them not; or as travellours in a ſtrange Country, miſtaken.

4 Nay, ye are the *Heires of God*, *Abraham* had many ſonnes, but one Heire, and yet this is the Argu-
l Rom. 8. 17. ment of the Apoſtle; (l) *If Children, then heires of God, and joynt heires with Chriſt*; by the ſame title ye are ſonnes, ye are heires in him. The Church in the Old Teſta-
m Exod. 4. 22. ment is called, Gods (m) *firſt born*,
n Heb. 12. 23. ſo is the Church under the (n) New;
o Gen. 49. 3. now the firſt borne had (o) *the excellency of dignity, and excellency of power* above the reſt of the Brethren, ſo that if Honour might keepe up your ſpirits, ye have loſt none of that which is worth the keeping, of that ye are not degraded, that it ſhould deject you.

2 If *Attendance* might give a com-

comfort to you, ye want not that neither; men brought so low as not able to keep a Servant great men compelled to ride, or walk alone without any attendance, 'tis looked on as a dejection; ye have the Angels (Prince-like) to be your Life Guard, (p) *Are they not all ministring Spirits? sent forth to minister for them that are heirs of Salvation.* And the number of the Saints here abiding at once being but a few, and the company of Angels being (q) *innumerable* it will not be necessary to limit each Christian to one tutulary Guardian, but we may allow him many, according to the phrase of the Psalmist, *They* (r) *encampe round about those that feare God*; a glorious sight, if our eyes were open to see it.

p Heb. 1. 14.

q Heb. 12. 22

r Psa. 34. 7

3 If *Wealth* may yet cheer you (the losse of which hath dejected you) 'tis infinite; see the Inventory of a Christian, 1 *Cor.* 3. 21. *All things are yours, the world, life, death, things present, things to come,* there is the particulars; then

the ſumme totall, *all are yours*; conſider ye have loſt nothing under all thoſe loſſes, that yet ye have all things worth the having, though ye are not in actuall poſſeſſion of things to come, yet the aſſurance of them by faith makes them as preſent, which is ye know (s) *the evidence of things not ſeene*: ye have good Bonds for them, even under Gods hand and (t) *ſeale*, nay you have received (u) *earneſt* of them, and ſo the Apoſtle ſticks not to ſay, *ye are* (x) *come unto the City of the living God, the heavenly Jeruſalem, &c.* only here is one parcell of goods a carnall man wiſheth were none of his *Death*; how is that *yours?* 'tis the beſt friend you have, 'tis that which turnes the key of the Kingdome of Heaven, opens the doore of it to thoſe ineſtimable riches; that which to a wicked man is the Portal of Hel, is to you the *Gate of Heaven*, put but theſe things together and ſee, if ye have not cauſe in the midſt of your outward Po-

s Heb. 11. 2

t Epheſ. 1. 13, 14.
u 2 Cor. 1. 22.
x Heb. 12. 22.

verty,

verty to be of good comfort.

2 The causes of discomforts (as impediments to be removed,)

1 A want of knowledge of your happinesse, 'tis the Malefactors *sight* of his Pardon that gives him the *joy* of it, and 'tis the Prayer of Saint *Paul* for the *Ephesians* for this end, that they might but (*y*) *know what is the breadth, and length, and depth, and height of the love of God to them.* The enemy of all comfort may possibly by the mists of temptation so blinde a Christians eye, that though he be upon the Suburbs of Heaven, yet he shall be robbed of the sight and comfort of it here.

y Ephes. 3. 18.

2 The neglecting of this spirituall comfort when ye had it, 'tis compared to Fire, one way to put that out is by not supplying it with fuell, and so 'tis one way whereby the holy Spirit is *quenched*, of which this is one fruit, by a disuse of holy thoughts, meditation, prayer; in not blowing up, and cherishing those

heavenly ſparkes by ſuch ſpirituall exercises. Thoſe blaſts of comfort are not at all times in the ſame measure, but *like* (y) *the wind which blowes when and where it liſteth*; 'tis ſaid of *Sampſon* (z) *the Spirit of the Lord moved him at times*, and 'tis poſſible in the Cradle of Converſion, ye may have had more of the light of Gods countenance lifted upon you then afterwards, like the Parent, who gives more frequent embraces to the Childe in its infancy, then when he is come to further yeares; but the neglect of that illumination then, hath cauſed that cloud within your ſoules now, the being careleſſe of obſerving that heavenly gueſt in the entertainment of him then, is the cauſe of his ſeldome viſits of you now.

y Joh. 3. 8

z Judg. 13 25.

3 The abounding of ſome corruption unſubdued may be a means to over-caſt the firmament of the ſoule, that it enjoyes not that cleare Sun-ſhine of ſpirituall comfort, when the heart ſhall be *over-charged with the*

the cares of this world, they *choake this good ſeed*; or when the lodgings of it are taken up with corrupt motions, and uncleane deſires, they ſo defile the ſoule that it cannot be a fit habitation for that pure Spirit to abide in, carnall pleaſures and heavenly, like fire and water, cannot inhabit. A hatred of what ye doe, or ſee in your ſelves, is an argument of true grace in you, but the over-comming of thoſe diſtempers, and ſubduing of thoſe ſtrong luſts muſt actually give you the poſſeſſion of this Spirituall joy. See *Revel.* 2. 17. *To him that over-commeth*, (not only warres, and reſiſts temptations, though from thence we are called the Church militant) *will I give to eate of the hidden Manna, &c.* A crazie ſickly body, though he have the gift of a pleaſant habitation, yet takes no actuall content in it till he be recovered; and ſo though you have a title to the riches of Heaven, yet while ye are full of theſe ſpirituall diſeaſes, it robs you of the refreſh-

ment in it, and the joy of it is ſuſpended till your mindes be heavenly diſpoſed, and your hearts cured of thoſe ſinfull maladies.

4 Barrenneſſe in well-doing, or a not (a) *exerciſing your ſelves unto godlineſſe*; what our Saviour ſaid unto the blinde man, (b) *According to your faith be it unto you*; for their corporall eye-ſight, will for this ſpirituall *eye-ſalve* and enlightning, be found to be according to your *lives*, as the Apoſtle counſells the *Epheſians*, if they would *be filled with the Spirit, and underſtand what the ſpirituall melody in the heart is to the Lord* (c) *to walke circumſpectly*, or exactly, not *being drunk with wine wherein is exceſſe*, &c. men frequently ſo over-taken (whatſoever they pretend) muſt be for this joy as ſtrangers, *not intermedling with it*; ſuch as boaſt of their ſpirituall Conſolations, and yet are of looſe ſcandalous converſations, doe but delude the world in it; doe not thinke this comfort

a 1 Tim. 4. 7.

b Mat. 9. 29.

c Epheſ. 5. 15. ἀκριβῶς, i.e accurately, or preciſely.

can

can be had in carnall Pastimes, or mispending your times and estates in some sensuall pleasures, no, the remembrance of one good worke in releeving a poore distressed Christian, I beleeve you do now experimentally feele, doth give you more comfort in your wants then all the former, 'tis called, *a joy in the Lord*, not to be had in keeping company with carnall men, but like *Noah*, and *Henoch*, by *walking with God*. If you expect any spirituall comfort hereafter, when by Gods blessing ye may recover your estates, doe what good ye may with them; what time ye can spare from the employment of your Calling, spend it upon God, in reading of his Word, hearing it, Prayer publique and private, &c. What superabundance ye shall have of worldly goods, be better stewards then formerly, in dispensing them to such as are in need, of which ye wil not want objects; doe not cast it away in gaming, and such loose courses (as it hath been the fault

fault of many though often warned of it, who were yet cloſe handed to any charitable pious motion) no, theſe, as they now doe not, ſo neither will they yeeld you comfort at your latter ends.

Recollect your ſelves, and conſider the dayes that are paſt, you that were wealthy, and either vainely ſcattered it, or like that *unprofitable* (d) *Servant, that hid his Talent*, horded up what you had, without doing any good with it; is not now want the more burthenſome, and the remembrance of it the greater vexation? But ſuch of you as according to your abilities diſperſed abroad, and were open-handed to the poore, does not the thought of that make you take the ſpoyling of your goods now the more comfortably? I ſuppoſe ye have ever found that day ye have ſpent beſt, and done the moſt good in it, to be the moſt calme to you in the evening, and if ill ſpent, a heavie-heartedneſſe hath concluded it, ſtill comfort hath been

d Mat. 25. 25.

eclip-

eclipſed by a barrenneſſe in well-doing.

5 Relapſes into groſſe ſins, drunkenneſſe, falſhoods Oathes, &c. theſe doe not only damp but *quench* this comfort, ſuch perſons ſo living, and yet pretending to it, (as I heare there are ſome) are but Impoſtors, for they are ſtrangers to God the Fountaine of it, as being run into an open rebellion againſt him; *David* after ſuch a relapſe, and his deep repentance was long before he could regaine it, it coſt him many a Prayer firſt, (e) *Lord reſtore unto me the joy of thy Salvation, make me to heare of joy and gladneſſe*, it ſeems to have been ſo far off from him, that it was not only out of ſight but hearing. Theſe relapſes *grieve the Spirit*, ſting the Conſcience rather then pacifie it, only a recovery out of them may returne this comfort; and ſo much for the ſecond, the cauſes of diſcomforts.

e Pſa. 51. 12. Verſ. 8.

3 The meanes to *obtaine*, or regain this comfort by theſe 5. things.

1 Pra-

1 Practice a weekely portion of godly ſorrow, it may ſeeme a Riddle that the meanes to eaſe you of your late ſorrowes ſhould be by adding of more, that the way to comfort ſhould be by mourning; but tis our Saviours ſpeech, (f) *Bleſſed are they that mourne, for they ſhall be comforted*; If it be not founded upon this, it wil prove like that (g) *houſe built upon the ſands*, when the *winds* and *flouds* of afflictions *beate upon it*. Indeed in Naturall things like begets like, but in Spirituall things tis otherwiſe; ye know what our Saviour ſaid to the *young man*, if thou wilt be rich, be poore, (h) *Sell what thou haſt and give it* away, when he opened the eyes of the blinde man, the meanes he uſed was in reaſon the way to put them out, if he could have ſeene before, (i) *He tooke clay, and ſpittle, and annoynted them with it*, but yet that did it; 'Tis ſo in Spirituall things, that which to ſenſe may ſeeme your loſſe, proves your gaine; (k) *If any*

f Mat. 5. 4.

g Mat. 7. 27.

h Luk. 18. 22.

i Ioh. 9. 6

k Mark 8. 35.

any man would ſave his life, let him loſe it. So let him that would be cheerfull, begin with a Spiritual ſadneſſe, teares in the ſoules humiliation is the way to its exaltation; as Chriſt firſt (l) *deſcended* before he *aſcended*, ſo muſt you firſt be *dejected* before ye can be thus *lifted up*; the former is the Seed, this is the Harveſt, does any man that is wiſe, expect a crop before he ſowes, according to that continued Metaphor, (*Pſal.* 126. 6.) really concerning the returne of the Captivity, but may be applyable this way; *They that ſow in teares ſhall reape in joy, he that goes forth and weepes, bearing precious ſeed, ſhall doubtleſſe come againe with rejoycing, and bring his ſheaves with him.*

l Epheſ. 4. 9.

And indeed me thinkes 'tis evident there is ſome ſweetneſſe in godly ſorrow it ſelfe, in that whoſoever taſted of it is ſtill praying, like that woman (m) *Lord, evermore give me of this water.* The Husband-man in a drought wiſheth not more for Raine

m Ioh. 4. 15.

Raine; then such a one for this Celestiall dew, to have his soule as *a watered Garden* with teares for sinne; a Garden of Herbs doth not give a more pleasant scent after such an *April* shoure, as this doth a sensible refreshment to a weary soule; were this Cup of godly sorrow as the *waters of Marah*, a bitter potion, such as had tasted of it would be desiring it might passe from them, but a thirsting and longing so for more, argues a sence of some pleasure and sweetnesse in it.

2 Be frequent in Selfe examinations, and recollections of your lives, let not a day passe without some reflect act that way, according to the practise of *David* (n) *I thought on my wayes*; or that exhortation of the Prophet in such dayes as these *o*) *Let us search and try our wayes*; he that hath received a wound and neglected it, can expect little ease till the Chirurgion hath searched it, and cleered it; no such way to get a peace, and serenity of conscience, as to

n Psal. 119 59.
o Lam. 3. 40.

to give it audience often, and thus daily by your ſelves to ſearch out your ſpirits; a thing which carnall men ſhun, and it may be for the ſame reaſon(*p*) *Ahab* did *Micaiah*, becauſe it *never ſpeakes good, but evill to them.* (*q*) Such as *doe evill, love darkneſſe, and hate the light, neither come they near it, leſt their deeds ſhould be reproved*; but a man of truth and ſincerity, opens to the knock of Conſcience, loves it as a light to diſcover the darke corners of the ſoule, as *Solomon* calls it, the (*r*) *Candle of the Lord ſearching the inward parts*, he ſhunnes not the ſcrutiny of it, becauſe he findes it to yeeld the *peaceable fruit of righteouſneſſe unto them* who are exerciſed thereby. Thus to come ſecretly to Chriſt, like *Nicodemus* by night, is the way to have this gift of his, reſt, and eaſe within your ſouls.

p 1 King. 22. 8.
q Ioh. 3. 20
r Prov. 20 27.

'Tis a ſtay to the minde in Civill Affaires to have your accounts caſt up, and muſt not ſelfe accounts be a further ſettlement to the thought in ſpiri-

ſpirituall, if *ſetting the houſe in order* be a preparative againſt any changes, muſt not the ſetting the ſoule in order be much more? Let me exhort you after theſe Judgements of God hath fallen upon you, in the words of the Apoſtle (I) *to judge your ſelves*; *Let every man examine himſelfe*, and it will both prevent his further condemnation, and returne the light of his countenance on you, that like the Sun out of a cloud it ſhall breake out upon this place againe.

1 Cor. 11. 31.

But to apply my ſelf more eſpecially to you that would caſt off this ſpirituall refreſhment, retire your ſelves to ſome privacy, where neither eye, nor eare may have the leaſt diſturbance, like Saint *Peter*, after a deniall of his Maſter, * *He went out* of the crowd *and wept* by himſelfe, or thoſe at that penitent Faſt, *Zach.* 12. 12. *Each mourn apart, wife and husband apart*, or the penitent perſon, *Lam.* 3. 28. *He ſits alone* and keeps ſilence; ſo do you, ſequeſter your

* Luk. 22. 26.

your ſelves from all the world, and wholly give up your ſelves to God, hearken to whatſoever evidence your memory may produce, and your Conſcience witneſſe againſt you for the time paſt, even for ſuch things which none but God and your owne ſoules know of; permit no Figge-leaves of excuſes to extenuate them, arraigne your ſelves this way, in ſuch a ſolemne Seſſion, be both Judge, Witneſſe, and Party; let each circumſtance in ſinning be admitted to give an aggrevation, and then tell me if you doe not finde a ſerenity of heart, and calmneſſe of ſpirit to be the fruit of it; as in ſome Societies an *Audit* concludes with a Feaſt, ſo wil this with the *feaſt* and cheere of a *good Conſcience*. We doe not read that Chriſt was loſt above once by his Parents, and that was at a Feaſt in a crowd of much (t) *company* (uſually at ſuch meetings Chriſt and all good things are forgotten) but he was found againe by *a ſorrowfull* retreat, and

t Luk. 2. 44.

three dayes mournfull retiring themselves from all their *Kinsfolke and acquaintance*, * *Moses* and (*u*) *Elijah*, when they were banished into the Wildernesse; (x) Saint *John* into the *Isle of Patmos*, had greater manifestations of God to them, then the Court of *Pharaoh*, in *Samaria*, or *Jerusalem*, and so surely such as are frequent in these Soule retirements, have the larger portions of those heavenly refreshments.

* Exod. 3. 4.
u 1 King. 19. 4. 9.
x Revel. 1. 9, 10.

3 Strengthen your faith in Gods promises, which is therefore called, the (y) *joy of faith, joy in beleeving*, (z) *by beleeving ye rejoyce with joy unspeakeable*. Are some of you utterly spoyled, and from the height of plenty fallen to the depth of penury? be not dejected, say as *David*, (a) *Why art thou cast downe O my soule, and why art thou disquieted within me, still trust in God, for he is the helpe of my countenance*; remember the Promise, (b) *I will never leave thee nor forsake thee*. (c) *The Lion shall lack*

y Phil. 1. 25.
z 1 Pet. 1. 8
a Psal. 42.
b Heb. 13. 5.
c Psa. 34. 10.

lack his Prey, and ſuffer hunger, but they that feare the Lord ſhall not want any good thing; (d) *dwell in the Land, and doe good, and verily thou ſhalt be fed.* Learne thus to live by faith, the moſt comfortable life that is; Doe you take care for your Children; 'twas *Davids* obſervation, (e) *Old and young, he had never ſeene the righteous forſaken, nor their ſeed begging their bread*; which at leaſt may thus far be underſtood, *i.e.* not forſaken, though brought to ſo low an ebbe, as like *Lazarus* to be a begger of it, for even *David* himſelfe after a manner begged his bread of *Nabal*, but yet God owned him, and did not after the manner of the World caſt him off, and forſake him in this Poverty, but raiſed him againe; let that of the Prophet be your ſupport, (f) *Who is among you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darkneſſe, and hath no light; let him truſt in the name of the Lord,*

d Pſa. 37.3

e ver. 25.

f Iſa. 50. 10.

and ſtay upon his God.

4 Thinke of the happineſſe of your condition in being a Member of Chriſt, ſhould the world turne you out of all, what are yee worſe then he in the Parable, who having only (g) *that hid treaſure in the field rejoyced,* though he parted with all he had beſides for it. *Davids* meditation that *the Lord was his portion,* only in relation to the Reſurrection in another world, made (h) *his glory to rejoyce* in the want of this; when our hearts are limited within the circle of the world, our joy can be but worldly, but when they can and doe by meditation mount above it, in the thoughts of the world to come, and the riches yee have title to there, this will give a ſolace to the ſoule in the loſſe of theſe.

g Mat. 13. 44.

h Pſa. 16. 9

5 Make uſe of all ſuch meanes which God hath appointed to be Conduit-Pipes of this living water of Spirituall comfort, and they are theſe foure:

1 Be

1 Be diligent in reading of the Scriptures, whose effect is to (i) *rejoyce the heart, to enlighten the eyes*; how often doth *David* confesse, that he had fainted in his affliction, but thy word (k) *quickned me*, that he had more consolation in that then *in great spoiles*. St. *Paul* tells you, that (l) *through comfort of the Scriptures yee have your hope*, which you were wont to have publikely read every day unto you, (and often expounded) that you that would not read them at home might reape that benefit there. 'Tis not your reading of Play-bookes, or such like vanities (which some in these dayes have been very unseasonably addicted unto) will afford you any reall comfort at all.

i Psa. 19. 8

k Psa. 119. 92. 162.

l Rom. 5. 4

2 Prayer, be it publike, or private, this was *Davids* continuall refuge in his sadnesse (m) *but I gave my selfe unto prayer*; see the conjunction of them, (1 *Thes.* 5. 16.) *Rejoyce ever-more, pray continually*; *In every thing give thankes*.

m Psa. 109. 4.

Thankfulneſſe and joy are often put together, *Pſal.* 33. 1. *Rejoyce in the Lord ye righteous, for praiſe is comely.* Prayer, to Gods Servants in their diſtreſſes, is like the (n) *Cloud* wherein the Lord appeared often gloriouſly to *Moſes* and *Aaron* in their troubles, or like the *Pillar of fire upon the Tabernacle*, enlightning the night; (o) *The Lord is nigh unto them that call upon him in truth.*

n Exod. 40 38.

o Pſa. 145. 18.

3 Be carefull in keeping holy the Lords Day, which in this ſenſe among others in reſpect of Spirituall comfort was ordained for *the* (p) *good of man*; in the weeke dayes ye have your corporall refreſhments, in this your Spirituall; the time Saint *John* was (q) *in the Spirit, was, on the Lords Day*, according to the promiſe for keeping *the Sabbath Day* in the Old Teſtament with delight, *Iſa.* 58. 13. *Then ſhalt thou delight thy ſelfe in the Lord*; whether it be meant of the ſeventh Day, or of that great Sabbath, the day of At-

p Mat. 2. 27.

q Revel. 1 10.

Attonement, enjoyned to be kept ſtrictly (*Levit.* 23. 32.) as a ſolemne Faſt, according to the context, it matters not much, both yeeld the like comfort in tribulation.

4 Approach the holy *Communion*, as often as 'tis offered to you, which ye know is appointed for the refreſhment and ſtrengthening of your ſoules this way, the uſuall *viaticum* taken by the Martyrs before their ſufferings, as their grand ſupport and ſeale of comfort, againſt the dread of death, or the bucket to draw this living water out of the Well of Salvation, and the cheering their ſoules with this oyle of gladneſſe againſt thoſe ſad and heavie trials expected daily, which for theſe many yeares ſince this *Iriſh* Rebellion ye have had a monethly obſervation of, with a ſolemne Faſt preceding as a preparative to it, and I hope all theſe meanes of conſolation wil be ſtill continued to you; And ſo much for the third, the meanes to obtaine comfort, which as an experi-

ment in these late hazzards I have thought fit to commend unto you also, and it may be (to speake in the words of St. *Paul*) *God hath* (r) *comforted us in all our tribulations, that we might be able to comfort you which are in any trouble, by the comfort wherewith we our selves are comforted of God.*

r 2 Cor. 1. 4.

Now the fourth is, How to keep this comfort when 'tis obtained, and it is no lesse vertue to know how to keep and improve a state then to get it; this holy fire upon the Altar of the heart ye must be as carefull to maintaine as to kindle, for which observe these directions following:

1 Beware of too much carnall mirth, the excesse of which is as *opium* to the soule to stupifie it, in respect of any sense of this, the being transported with such sensuall pleasures, you wil finde by degrees, like (s) *Absolon* for the men of *Israel*, *will steale away your hearts from God*, there is such an opposition between these two sorts of contents, that

s 2 Sam. 15 6.

that they cannot abound in the ſame party; but if ye looke to be enlarged in the one, ye muſt abridge, or at leaſt moderate your ſelves in the other.

2 Beware of retaining the ſecret love of any knowne ſinne, the ſeeds of which lurking in the heart will ſoone over-top this, and the guilt of them in times of diſtreſſe, doe rather deject the ſpirit then raiſe it, let not your hearts be thorow-fares for the paſsing or recurring of any uncleane luſt, or as Innes to lodge any ſuch evil thoughts, ſuch a ſelfe liberty without reſiſtance quencheth, or much abates this Spirituall comfort; no, Selfe-deniall is the beſt preparative for croſſes, according to the conjunction of them by our Saviour (t) *Let a man deny himſelfe, and ſo take up his croſſe cheerfully*; the retaining of any Self-diſpenſing corruption in the boſome, blaſts this bud of life, betrayes the ſoule, and will totally eclipſe this Spirituall illumination.

t Mar. 8. 34.

3 As

3 As ſoone as ye finde any abatement of this comfort, complaine betimes, like the Church, *Cant.* 3. No ſooner at a loſſe, but ſhe gets up and ſeekes her love in the *ſtreetes*, enquires of the *Watch-men* till ſhe findes him, like men when they have loſt ſome precious Pearle, cannot reſt till they have ſearched all places for it, nothing is more dangerous then a putting off good duties; learn of *David* to *make haſt and delay not*, to recover this jewel, *early will I ſeeke thee* (u) ſaith he, *my ſoule thirſteth after thee, as in a dry land where no water is*; thus ſhould ye be affected at any preſent ebbe of theſe ſpirituall refreſhments.

u Pſa. 63. 1

4 Be fruitfull in workes of charity, a thing much neglected in theſe dayes, and laid by as if it were no requiſite in Gods (x) *peculiar people*, to *be zealous of*; by theſe as ye are inſtruments of comforting others, who are releeved by it, ſo it *layes a good foundation* of it in your ſelves *for the time to come*; the more you empty

x Tit. 2. 14.

empty your ſelves this way, ye ſhall be filled in the other, in the fruits of the Spirit, (*Gal.* 5. 22.) joy and goodneſſe, *i. e.* a doing good to others are not farre aſunder, as 'tis a neceſſary quality of a good worke to be (y) *done cheerfully*, ſo the fruit is a cheerfulneſſe in the doer, charity in *communicating*, and (z) *gladneſſe of heart* met in the Church at its firſt planting, and ſo they will now, good workes are the ſeed-time of that Harveſt.

y 2 Cor. 9. 7.
z Act. 2. 46

5 Study a meeke and quiet diſpoſition in forgiving of injuries, wrath, and malice doe but diſturbe and imbitter the mind; while 'tis in ſuch a cumbuſtion there can be no hope of this comfort, but a pacification of Spirit yeelds this bleſſed fruit, *Iſa.* 29. 19. *The meeke ſhall encreaſe their joy in the Lord.* Our Saviour that was moſt full of this *joy ſet before him*, excelled in this forgiveneſſe of his enemies. He that can forgive an injury, doth himſelfe the pleaſure, nay even to the (a) *Counſellours*

Pr. 12. 20.

ſellours of peace is joy.

6 Walke uprightly as in Gods eye and preſence, according to that of *David* (b) *I have ſet the Lord alwayes before my face, therefore my heart was glad*; of which meditation concerning Gods Omni-preſence, and Omniſcience, he ſpends the whole 139. *Pſa.* as the foundation of ſo much rejoycing in others; 'twas the ground of St. *Pauls* (c) *rejoycing, the teſtimony of his conſcience, that in godly ſimplicity and ſincerity*, he had his converſation in the world, when he preached, he did (d) *not corrupt the Word of God* for by ends, but *as of ſincerity*, as in the *ſight of God*, ſo preach we in Chriſt.

b Pſa. 16. 8, 9.

c 1 Cor. 1. 12.

d 2 Cor. 2 17.

'Tis certaine nothing will more cloud the heart of man from this celeſtiall light, then hypocriſie, or more deject it in times of hazzard, then ſome ſuch ſecret guilt detained from the eye of man, but preſumed upon before the eye of GOD, the ſteering of your lives by the compaſſe of wordly advantages, in being

being mutable according to the change of times will, yeeld you little ſolid comfort at your latter ends, but a conſtant ſticking to the Principles of truth, ſincerely having an eye to Gods Word as the Pole-ſtar and ſole guide of your wayes, will give it you in all contempts and extremities whatſoever, and I hope ſome of you of late have felt the experiment of it. This armed *Hezekiah* againſt the ſudden tidings of death (e) *I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight*; thus to apprehend his ſight, *who is inviſible*, is the way to this inviſible and unſpeakeable comfort. Thus much for the fourth, the meanes to keep this comfort, and ſo I have done with the ſecond branch of the exhortation, *be of good comfort*; which I have thought fit to be thus large upon, as a ſeaſonable part of my valediction.

e 2 Kiug. 20. 3.

The third branch is, *Be of one minde*, τὸ αὐτὸ φρονεῖτε or minde the

the ſame thing; this in ſpeciall by way of diſtinction from the next that followes, is meant *in matters of doctrine*, and points of faith, that therein there might be a unity, according to that (1 *Cor.* 1. 10.) *I beſeech you Brethren, that ye ſpeake the ſame thing, and that there be no diviſions among you, but that ye be perfectly joyned together in the ſame minde, and in the ſame judgement.* See here, how he ends as he began, there had been many *Hereſies* and *Schiſmes* in the Church of *Corinth* (they are his owne termes, (1 *Cor.* 11. 18, 19.) αἱρέσεις καὶ σχίσματα the former in the Eccleſiaſticall acceptation are taken to be errours in matters of *faith*, the other rents in *charity*) now the Apoſtle at his farewell gives them a diſtinct caveat for each, in regard if there be but once a gap opened in the former, there will ſoone be the like in the latter; differences in opinion, will quickly make breaches in the affection; ſee 1 *Cor.* 1. 11. how only dif-

dissenting in *judgement* in the verses before, grew to *contentions* in that, *I heare there are contentions among you*; What was the root of them but some such sidings, *ver.* 12. This I say, that *every one of you saith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Christ*; the last only tooke their name right, from whence we were all called (f) *Christians first at Antioch*, I wish those distinctions of *Calvinists*, and *Lutherans* heretofore, as the like of late had never been so easily received by us, but that we had stuck to the first only, surely 'tis as reproveable as these were for calling themselves *Paulians, Apollians, Cephians*; no, he who was *Crucified* for us, *into whose Name we were baptized*, his name we should only beare, *ver.* 13. (g) *Call no other Father upon earth*; but 'tis observable how from this nominall distinction grew a reall division, (cap. 3. 3.) there is among you *envying, and strifes, and divisions, for one saith, I am of* Paul, *and*

f Act. 11. 26.

g Mat. 23. 9.

I of Apollo; &c. let me exhort you according to the Text, to be still *of one minde*, and to hold the same thing, that as (h) *Christ is not divided*, so neither be you, that in your tenents and profession there may be a unanimity (*i*) *Continue in the things which ye have learned, and have been assured of, and if any* shall (k) *trouble you in perverting the Gospel of Christ, in preaching unto you any other doctrines, let him be accursed.* And surely that or the like is the Apostles meaning in his charge to *Timothy*, (1 Epist. 1. 13.) *Hold fast the forme of sound words, which thou hast heard of me in faith and love, that good thing committed to thy trust, keepe, &c.* What could it be but some summary of faith and practice, containing the *Credenda* and *Agenda* referred to those two heads of faith and love, (to which some referre the whole body of Divinity) which Saint *Paul* had punctually drawn up like some consent in Articles of Religion,

h 1 Cor. 1. 13.

i 2 Tim. 3 14.

k Gal. 1. 9.

ligion, which *Timothy* ought not to erre from in his Preaching, and left with him as a ſheild againſt all Hereſies, and falſe Tenents. (l) *A dangerous thing to permit a liberty of delivering diverſity of Doctrines* in matters of *Religion*, 'tis the high way to breaches in the Civill Government, Religion hath its name from binding, and nothing more unites then that doth, but if it be once like a booke unbound, 'tis in danger of loſing; once divided in the tongues of Preachers, there wil ſoon be a ſeparation in the Hearers.

(l) Claudenda eſt janua curioſis Doctrinis; ratio autem expedita ad eam rem una eſt, ſi extet nempe ſumma quædam Doctrinæ ab omnibus recepta, quam inter predicandum ſequantur omnes, ad quam etiam obſervandam omnes Epiſcopi & Parochi jure jurando adſtringantur ut nemo ad munus Eccleſiaſticum admittatur, niſi ſpondeat ſibi illum Doctrinæ conſenſum, inviolatum futurum. *Ep. Calv. ad protect. Anglia.*

For prevention of which the ancient Church we read was very carefull in all Ages, in imitation of Saint *Paul*, to draw up a conſent this way, which no man might pub-

likely contradict; as the *Nicene* Creed, and that which commonly beares the name of *Athenasius*, occasionally drawne up against the Heresie of *Arius*, both generally received in the Church; (m) *Ruffinus* tells us, the Creed was used as the *Indicium*, or *Watch-word* to distinguish the Oxthodox from the Hereticks, that as 'tis *the custome in Military affaires, to have a word given to distinguish friends from foes; so saith he, was the Symbole, or the Creed used, being a consent of Doctrine for the same end.*

(m) Symbolum græce, & indicium & collatio dici potest, ut in bellis civilibus hoc observari ferunt, ut symbola distincta unusquisq; dux suis militibus tradit, ut si forte occurrerit quis, de quo dubitetur, interrogatus Symbolum, prodat si sit hostis vel socius. *Ruffi. Comment. in Symbolum. in initio.*

Calvine (who was both a learned and a wise man) was ever very careful to have this frequently repeated in the ears of the vulgar, for the preserving of unity, *Beza*, (who writes his life, and sets us downe his constant set form of prayer he used before and after Sermon) * tells us how he alwayes concluded

* Vid. Coment. in *Iob*

cluded in repeating the Creed and Lords Prayer, and in his Epistle to the (n) *Protector in King* Edward *the 6th. time*, adviseth for *unity sake* that there should be a *constant Form* drawne up, and *universally observed in the administering of Baptism and the Communion, which every one should use for that end without alteration*, and surely a frequent Declaration of a consent in these, for matters of Faith and Practice, contained in the *Creed, ten Commandements*, and the *Lords Prayer*, would be for the illitterate sort of people (which are the major part) of the like benefit, in preparing the way to unity. Well, (o) *let us walke by the same rule and mind the same thing*, as passengers in the same ship, sail by one compasse; or as that great Army

n Quod ad formulam precum et rituum Ecclesiasticorum, valde probo, ut certa illa exteret a qua pastoribus discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se ecclesiarum consensus. Postremo etiam ut obviam eatur desultoriæ, quorundam levitati, qui novationes quasdam affectant: Sic igitur statum esse catechismum oportet, statam sacramentorum administrationem, publicam item precum formulam, &c. *Ep. Calv. ad Protect.* o Phil. 3. ro.

of the *Israelites* in the Wildernesse were *led by one cloud* in the day, and *one pillar* of fire in the night to the Land of *Canaan*.

Now as you that are the people are thus warned to be *of one and the same minde* in holding to the Doctrine (p) *once delivered to the Saints*, so it were much to be wished that *Preachers* would observe the same rule, and teach the same thing also; that they would be wary of broaching any new Doctrine against the consent of the Catholike Church, or the *constitution* of that wherein they live, that in this sense (q) *the spirits of the Prophets would be subject to the Prophets*, i. e. the lesser to the greater number of them (r) *that if any be otherwise minded*, not instantly publikely to broach it, but to stay till *God reveale it to others*.

The decree of the *Apostles* from their first generall Counsell was most wise (s) *Whereas certaine have troubled you with words, subverting*

p Jude vers. 3.

q 1 Cor. 14 32.

r Phil. 3. 15.

s Acts 15. 24. 28, 29.

ting your ſoules. It ſeemed good to the Holy Ghoſt, and us, to lay upon you no greater burden then theſe neceſſary matters, which if ye keepe ye ſhall doe well, &c. If Preachers had been carefull in teaching theſe, and people bounded their curioſity accordingly, this branch of the Exhortation had been ſtill found among us *to be of one minde*, and one judgement, but the building of ſome high ſpeculations without this foundation laid, hath in ſome places endangered the whole fabrick, the perpetuall filling their eares with ſubjects of Diſcipline, and ſuch like Diſputes concerning Church Government, (contrary to that of the Apoſtle, *Rom.* 14. 1. *Receive not the weake to doubtfull diſputations*) hath almoſt worne out of their memories, the fundamentalls of religion.

Let us at length give heed to thoſe admonitions of Saint *Paul* to *Timothy* and *Titus* to ſhun ſuch controverſies, which (t) *rather miniſter queſtions, and cauſe vain janglings,*

then *godly edifying which is in faith.* To be carefull to nourish up the people in words of faith, and good Doctrine, which is according to godlineſſe, but not to be (u) *doting about queſtions, and ſtrife of words, whereof comes envie, ſtrife, raylings, evill ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth.* 'Tis his laſt words in his firſt Epiſtle (x) *O Timothy, keepe that which was committed to thy truſt, avoyding profane and vain babblings, and oppoſition of ſcience falſly ſo called, (which will encreaſe unto more ungodlineſſe) which ſome profeſſing, have erred concerning the faith* (y) *of thoſe things*; (i. e. of matters of faith and practice) *Put them in remembrance, charging them before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers;* (z) *Follow righteouſneſſe, faith, charity peace, &c.* (theſe let Preachers both by their life and Doctrine, inculcate to their

u 1 Tim. 5 4, 5.

x Ver. 20.

y 2 Tim. 2. 14.

z Ver. 22. 23.

their Auditors) *but foolish and unlearned questions avoyd, knowing they doe but gender strifes, and are unprofitable and vaine.*

Object. These differences and divisions among us in matters of *Discipline* and *Religion* hath been, and is a great scandall to our Profession; and as I heare, is made much use of by the *Popish Priests*, and those seducers of the Church of *Rome*, *Who creep into Houses, and lead away silly men and women*, with this Objection, viz. *That in regard there are* (as they say) *so many Religions among us, so much dis-union and Schisme, our Church cannot be a true Church, but they must forsake it, and betake themselves to the Church of Rome*, whereby some not only of the ignorant but more eminent sort, have been ensnared and drawn away from us.

Answ. Give me leave, in regard these *Canaanites will dwell in the Land*, and it may be are undiscernable among you, as Wolves in Sheepes

cloathing, and you may in my abſence be aſſaulted th[illegible] with thoſe of that ſort, and ſo ſhaken in your profeſſion; let me, I ſay, provide you with a full and plaine Anſwer to it.

1 Ye muſt know 'tis not every difference in circumſtantiall matters, (ſuch as Diſcipline, and methods of Government are) preſently makes men of diverſe religions; no, ye muſt diſtinguiſh between eſſentials and circumſtantials, between the foundation or maine building of the Church, and the ſeverall rites and cuſtoms in it.

There were differences of Opinion about the diſtinction of *dayes and meates* in the Church of the *Roman*, cap. 14 but yet they were of one religion. And he ſtiles both ſides *Brethren*; indeed if the difference be in fundamentals, denying or corrupting points of faith, we have a rule not to (a) *bid ſuch good ſpeed*, (b) *from ſuch to turne away* (c) come out, and *be ye ſeparate, and touch not the uncleane thing*, which

a 2 Ioh. v. 9.
b 2 Tim. 3 5.
c 2 Cor. 6 17.

is

is the condition of the *Romanists* at this day; to such a (d) *Come out of her my people* is appliable, but if the dispute be only Ceremonious concerning a gesture, or such like circumstance at the Sacrament, &c. each may abound in his owne sense, and yet a communion of Saints be among us. The *Netherlands* may observe theirs, *Scotland* and *Geneva* theirs and We ours, and yet all be of one Religion; As in the purest times there were diverse Customs in severall Churches, whether in the *Affrick*, or *Roman*, *Millaine*, *&c.* in the observation or emission of some Fasts and Feastivals, which each observed the other in, when they came among them; but these made no Schisme in Religion, according to that ancient Maxime, in *unitate fidei*, there may be *consuetudo diversa*, a diversity of custome breaks not the unity of the faith.

d Rev. 18. 4.

I like not that Project of a full reconciliation of us and the Church of *Rome* (as it now stands) as if we and

and they were one Religion, what ever *Franciscus a Sancta Clara*, and (that Arch-Bishop of *Spalato*) with others of that side, have laboured, as well as some of ours; No, Saint *Pauls* zeale against such abominations found there, may be our patterne. (e) *Not to yeeld by way of subjection, no not for an houre*; And yet even for such let me say this also, 't is better to abridge the summe of Controversies then to strive to multiply them, as 'tis ill crying peace where God proclaimes Warre, so as idle to be picking quarrels, where a right stating of the Question might make both sides friends; *Dulce bellum inexpertis*, is often true in this sense, Polemicall Divinity is most frequently presumed upon in their Sermons (fitter indeed for the Schooles) who are least versed in it, like *David*, putting on *Sauls* Armour to fight, before he had *assayed to goe* with it; But for differences of opinion among our selves (which indeed are too common) if they be but

e Gal. 2. 5

but about Rites and Ceremonies, we must not conceive each to be of a severall Religion.

Tis the observation of* one upon that passage in the 45. *Psalme, The Queene shall be brought to the King in a garment of Gold, of divers colours*; (according to the reading of the Vulgar Latine) and applying it to the Church, to be presented to Christ, or by Christ to his Father, (according to that of *Ephes.* 5. 23.) *See*, saith he, *a distinction between the Church and her Garments*, the body of Religion and the ornaments of it; The Church is accepted in a (f) *Garment of Gold, though of divers colours*, i. e. *holding the same Doctrine*, but *with diverse formes and rites*; one and the same Church, yet with different Customs. Should ye see a Church without any outward forme of Discipline, all we can say is, that 'tis like a Virgine stripped; but as long as Doctrinals are untouched, she is not wounded or deflowred; let this suffice

* Vid. *August.* Ep. ad Casul.

f In veste varietas sit, scissura non sit, varietatem intelleximus de diversitate, vestem propter unitatem, in ipsa varietate unitas, unum enim aurum predicatur, non diversum aurum, sed varietas de auro, eandem quippe sapientiam et Doctrinam omnes predicant, *Aug.* in 45. *Psa.*

ſuffice for the firſt anſwer, that we are and may be of one Religion, notwithſtanding the differences of that ſort concerning Diſcipline, &c.

2. That thoſe kinde of diviſions may as well be urged againſt the Church of *Corinth* as againſt ours, was not that a true Church becauſe the Epiſtles manifeſt it to be ſo full of them, both at their private meetings, as publike Prayer, hearing of the Word, receiving the Communion? Was not that then the Garden of God, becauſe ſome poyſonous weeds were growne up in it? not Gods *Field* becauſe ſome *Tares* came up with the good ſeed, St. *Paul* there fore-tells the Church, *There* (g) *muſt be Sects, and Hereſies among you*, 'twas ſo in *Galatia, Philippi, Theſſalonica*, nay even the Church of *Rome* in thoſe pure times was not free, *Rom.* 16. 17. *Marke them that cauſe diviſions, &c.* ye ſee they were notorious, and *cap.* 14. is all of that ſubject. What thinke you was the condition

(g) 1 Cor. 11. 19.

dition of the Church when St. *Paul aged* wrote his last Epistles to *Timothy* and *Titus, ready to be offered?* Is it not cleare by divers passages in them that they were full of the like? And did he not leave it by way of Prophesie after him? (h) *Of your selves shall rise men, speaking perverse things, and draw away Disciples after them*; now wil any conclude there was no true Church then, and that if we had lived with them we must have separated from them? then take it for no Argument to sever your selves from our Church now.

h Act. 20. 23. See 2 Pet. 2. 1. There shall be false teachers among you, who shal bring in damnable heresies, &c. Mat. 24. 24.

3 If you looke into the next succeeding Ages to the Apostles, whether the *Prima*, or *Primitiva Ecclesia*, as farre as the first three hundred yeares, during which the ten *Heathen* Persecutions lasted, by being in which Furnace the Church might have been expected to come out the more refined and purged of this drosse; but even then what abundance of Heresies and Sects

Sects were on foote, which found work for the Fathers of thoſe Ages; nay after it had a Chriſtian *Empire*, and the Imperiall Authority to aſſiſt it in the publique for the aſſembling of generall Counſels; did not then *Arius* and his Complices diſturbe the Church, which occaſioned the *Councell of Nice* for the ſuppreſsing them? And afterwards, did not his Followers ſwell into that multitude, and gathered that ſtrength that they over-ran *Affrick*, and theſe Weſtern parts with Fire and Sword, ſacked *Rome*, (for the *Gothes* and *Vandals* were no other then *Arians*) St. *Jerome* tels us, the World (*i*) *groaned to ſee it ſelfe become an* Arrian. (k) *Vincentius Lirinenſis* complaines, *Eaſt and Weſt, North, and South, even the Iſlands* were filled with them, who by being di-

(*i*) Ingemuit totus orbis, & Arianum ſe eſſe, miratus eſt. *Hier contra. Lucif.*

(*k*) Univerſus pene mundus fœua repentinæ Hæreſeos tempeſtate ſic eſt perculſus, ut non ſolum Orientis & Occidentis partem maculaverit, ſed & meridianam & Septentrionis plagam, & ipſas inſulas ſua perfidia irretiuerit, *Vincent. Lirinenſ. in Commonitorio.*

vided

vided from the reſt of the World by the Sea (as *Brittainy* and others) were the laſt, the univerſality of which Hereſie made ſome looke on it as the *Effigies of Antechriſtianiſm in that generall *Apoſtacy* expected to ſucceed it. Theſe drove Saint *Auguſtine* out of his City, who dyed not farre from it during the Seige of it by them; the *Arians* had the command of the Pulpits, they ſtiled themſelves the Orthodox, and *Catholicks* (as the Papiſts uſurpe it now) and called the true Chriſtians *Hereticks* (as they do us) as in that Commentary upon St. *Matthew*, which goes under the name of *Chryſoſtoms*, but was ſome learned *Arians*, doth appeare, and we finde it to be St. *Baſils* complaint, that the true Chriſtians (l) *ſuffered* under the name of Hereticks, and their *Perſecutors tooke the name of Chriſtians*. What? becauſe there were ſo many Hereſies and Schiſmes in the Church, muſt we be put to ſeeke for a Church in theſe Ages?

He

* Vid. *Hilar.* contra Auxent. *Baſil.* Ep. 70, 71.

l Eadem cum patribus paterentur, haud tamen viſi ſunt pro Chriſto Pati, propterea quod & ipſi perſecutores Chriſtianorum nomine cenſarentur, Ep. 71.

He that ſhall read St. *Auguſtine*, and *Quod vult Deum*, ſhall finde that within foure hundred yeares after Chriſt, there had been eighty eight Hereſies, (of which *Pelagius* is the laſt) infeſting the Church. Indeed by the labours of the Fathers of each Age in Preaching and Writing, and the aſsiſtance of the *coercive Imperial Edicts* by *Mulcts, Impriſonment, Baniſhment*, (which upon ſecond thoughts St. * *Auguſtine* approves of, and commends to poſterity) they were ſuppreſſed by degrees, yet in ſome Churches they laſted longer then in others. But wil any preſume to ſay there was no true Church in *Affrick* where St. *Auguſtine lived?* (*Hæreticorum Malleus*) becauſe ſo many Hereſies of Manichees, Donatiſts, &c. were in it.

4 Let theſe Agents of the Sea of *Rome* (who are content *to travell Sea and Land to make their Proſelites*) beware how they make uſe of this Argument againſt us at this preſent, leaſt we retume it againſt them-

* Mea primitus ſententia erat neminem ad unitatem Chriſti cogendum, &c. At hæc opinio mea demonſtrantium ſuper abatur exemplis; Nam hæc civitas mea eum tota eſſet in parte donati, Timore legum ab hæreſi converſa eſt; &c. Ep. 48 ad *Vincent.* Ep 50 ad *Bonifac.*

themſelves; we can tell foule ſtories of that Holy Sea, and that for many Ages, confeſſed by their owne Authors; now the Pope they owne to be the Head of their Church, and ſurely if the whole Head was ſo ſick, the Body could not but be diſtempered.

About a thouſand yeares after Chriſt, there was that confuſion in the Sea of *Rome*, that it had *three Heads at once*, (m) *Sylveſter*, *Gregory* the ſixth, and *Benedict* the 9th. who were at length depoſed by a fourth created in their roome; and after this, that long continued Schiſm of two or three *Antipapes*, who by the Sword contended for the Keyes for ſome hundreds of yeares, till the Councell of *Conſtance* put an end to it; wil they grant there was no true Church in *Rome* while thoſe Parties and broyles were in it?

m Uno itaq; contra duos & duobus contra unum depapatu altercantibus, Rex Henricus Romam vadit, &c.

Et eis Canonica & imperiali cenſura depoſitis, &c. Waltramus, & Sigebertus Monarchus, in Chron. Anno 1046.

(n) *Baronius*, and (o) *Genebrard* grant, that in the one thousand years after Christ there was that confusion in that *Sea*, that it became *a sinke of filthinesse, wholly governed by most sordid and potent Harlots, at whose pleasure Bishops were placed or displaced, and Popes of their Paramores, thrust into that Chair; Christ* (saith he) *was now asleep indeed, in the Ship of the Church and which was worse, no Disciples to awake him, and*

n Quam fædissima tunc facies Romanæ Ecclesiæ, cum Romæ dominarentur potentissimæ æque ac sordidissimæ meretrices, quarum arbitrio mutarentur sedes, darentur Episcopi, & quod auditu horrendum, intruderentur in sedem Petri earum amasii, pseudo pontifices, qui non sint nisi ad consignanda tanta tempora in catalogo Romanorum Pontificum scripti; Dormiebat tunc Christus in nave & quod deterius, deerant discipuli qui dominum excitarent, &c. Et quales ab hisce monstris Presbyteros & Diaconos Cardinales fuisse putandum, &c. cum nihil tam naturæ insitum sit quam unum quemq; sibi similem generare. *Baronius Tom* 10. an. 912. Sect. 8.

o Infelix hoc seculum quod per annos fere, 150. Pontifices circiter 50. a virtute majorum prorsus defecerint, Apostaticii Apostatici ve potius quam Apostoloci, *Genebrard, Chron.* lib. 4. in 10. seculi initio.

what

what Cardinals those Monsters would elect it may easily be conjectured, it being naturall for like to beget like; which he had not mentioned, but for making too great a gap in the Papall succession, and that for above a hundred and fifty yeares there were fifty Popes, who were so degenerated that they deserved rather to have been called Apostates, *then* Apostolicall *Persons*; These are their owne words, and surely *if the Fathers* were so bad, the Children may be presumed to be accordingly; if such Schismes were at the Head, there were likely much more through the Body of the *Romane* Church also; only (p) *Baronius* thus salves it up, by observing, That though there were so many abominations in the Sea of *Rome*, yet such was *Gods providence over it*, that *there was not an abomination of desolation*, (which according to *Daniels* Prophesie, (*Matth.* 24. 15.) befell the *Jewes*) to the utter destruction of it.

p Vid. Tom. 10. Annal. an. 900. Sect. 1

And of latter times, notwithſtanding their policy to ſuppreſſe it, (wherein *in their Generation* they have been *more wiſe then the Children of Light*) yet the fire hath broke out, as in that Diſpute between the *Dominicans* and the *Franciſcans* about the Virgin *Maries* being conceived in Originall ſin or no, which the Councel of *Trent* (though it boaſted ſo much of the holy Spirit,) durſt not determine, or but very tenderly, for feare of offending either Party; and the bitter Language between the Seculars and the Regulars, (which makes a great party in the *Romane* Clergy) yee may read in divers Bookes writ both in *France*, and here in *Ireland*, which I have heard confirmed from many of each Party, out of their owne mouthes, and not long before thoſe troubles a Booke was publiſhed in *Engliſh* by a Prieſt of ſome note here, againſt the Friers entitling it, *Fratres ſobrii æſtote, &c.* (as himſelfe Engliſheth it) *Friers*

be

be ſober; which doth ſufficiently manifeſt the bitter ſtrifes and hatred betweeen them. Beſides, the many Diſputes we finde among their learned Authors, which being in Latine is not ſo much taken notice of by the Vulgar, as our looſe permiſsion of the like in *Engliſh* doth occaſion daily.

5 'Tis true, too many falſe Doctrines and Hereſies have of late been broached among us, but doe we approve of them, or doth our Church *teach men ſo to doe?* A Church is not to be judged by the perſons profeſsing, but by the Doctrine profeſsed; now, what if we ſhall finde in the Church of *Rome* many falſe and *Hereticall Doctrines* taught and defended, as hath been ſhewed by ſeverall Authors, is not this worſe? Nay, *that the Religion of the Papiſts is ſuperſtitious, and Idolatrous, their faith and doctrine erroneous and hereticall, their Church in reſpect of both, Apoſtaticall,* even the determination of the

Bishops of *Ireland* (I meane those who were then in the yeare, 1626.) may be of some weight, which (as a rarity) me thinkes is worthy of a record, who did in those very words publikely declare it, in a protestation of theirs drawne up against the motion of a Tolleration of Popery, with their unanimous subscriptions to it, and afterwards was published by one of them, Doctor *Downame* Bishop of *Derry*, in the midst of his Sermon before the State at Christ-Church, in *Dublin*, which I was then an eare witnesse of (the Originall of which hath for these many yeares been in my custody) I say, that many of those Heresies condemned in *Epiphanius*, are either at full, or some spice of them found in the Church of *Rome*, hath been proved by divers, but most fully by that Bishop *Downame*, in that learned Booke of his, *De Antichristo*, and other Tractates to that purpose.

Now I beseech you consider of it, you that have been assaulted or seduced

duced by this Argument (as I have heard of many) What if there are diverse Hereticall Tenents scattered up and downe our Church, (which for the present may be like *the Sons of* Zerviah, *too strong* suddenly to be suppressed) not approved by us, but abhorred; will ye therefore goe to the Church of *Rome*, where abundance of Hereticall Doctrines are maintained, and taught? Can yee thinke your selves amended in your change? There they are quietly embraced, none is permitted to speake against them, here they are contradicted, and permission given to cry them downe daily; they impeach us of some Schismes lurking within us, but may we not say, *Physitian first heale thy selfe*; or (h) *Thou Hypocrite, who spyest moates in thy brothers eye, first cast out the beam out of thine owne eye*; the maine bulk of their Religion being a schism, or a rent from the ancient Church; so that your change hence thither, from the former surmises, can be but

h Mat. 7. 5.

like him, that to ſhun a little dirt newly gathered to the being over ſhooes, ſhould leape into an old deep Dunghill, and ſo ſinke up to the middle.

Well, howſoever we lament to ſee any diviſion within our bowels in Sects and Hereſies, yet 'tis no Argument to juſtifie the Church of *Rome*, or to condemne our owne to thinke the better of her, or the worſe of ours which doth abhorre them; no, our *zeale and indignation againſt them* (i) *hath approved our Church to be cleare in this matter.* Were there not divers Sects in our Saviours time, *Eſſeans*, *Phariſees*, *Sadduces*, ſome Atheiſts, as Hypocrites, who held damnable Doctrines, even *denying the Reſurrection*, but yet the Church of *Judea* was not charged to be quitted by the Diſciples, as if it were no true Church for it? Thus much at large for the ſatisfaction of ſome, who upon this deceite have been ready to depart from us; No, ye ſee we are great friends.

i 2 Cor. 7. 11.

friends to unity and concord, we wiſh according to the Text, we were all *of one minde*, as we have been; and in matter of Doctrine ſpeake the ſame thing. And ſo much for the third branch of the Exhortation, unity in the judgement, *be of one minde.*

Live in peace.

The fourth and laſt Branch is, *Live in peace*; εἰρηνεύετε be peaceable, which as it was our Saviours laſt words to his Apoſtles, ſo it muſt be mine to you; the former was unity in the *judgement*, this is in the *affections*; that you would (*k*) *ſtudy to be quiet*, and (*l*) *keep the unity of the Spirit in the bond of peace*; *know them that be over you in the Lord, and be at peace among your ſelves.* Nothing is ſo oppoſite to Chriſts Spirit as an unpeaceable ſpirit, for men to be fomenting the breaches of peace in the place where they live, 'tis an argument they feare not God, by their conjunction, (*Rom.* 3. 17, 18.) *There is no feare of God before their eyes, and the*

k 1 Theſ. 4 11.
l Epheſ. 4. 3.
1 Theſ. 5. 13.

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k 1 Theſ. 4 11.
l Epheſ. 4. 3.
1 Theſ. 5. 13.

the way of peace have they not knowne, i. e. not (n) *affected it*; Mark 9. 51. *Have Salt in your selves, and have peace one with another.* By Salt is meant grace, as if there were not one Graine of that, where there is no peace. Peace was the usuall salutation of Christians in their Assemblies, in the Market-places, they met and parted wishing it to each; 'tis the accustomed beginning and conclusion of Saint *Pauls* Epistles, peace with God, and one with another.

n See Psal. 1. 6. The Lord knowes the way of the righteous, Mat. 7 23. I know you not, &c.

Let me exhort you to stop the mouthes of Papists in this particular, and adorne the profession of God our Saviour by it; let them not say within themselves at the sight of your divisions (o) *Ah, so would we have it*; but hold fast together, doe not defame and speake evill one of another, no, let there be peaceable spirits and tongues among you. Consider ye are members of the same Body, now between such there is a sympathy, they *suffer and*

o Psal. 35. 25.

re oyce

rejoyce together; if the foote be hurt, the tongue cryes out as if it were hurt it selfe: Oh, let it be so with you, rather be crying and complaining one *for*, then one *of* another.

Let not any colour or pretence whatsoever draw you to jarres and divisions, in the (p) *forsaking the assembling your selves together* with one accord, in one place, *as the manner of some is*, to the breach of this Christian peace and concord, which as my last Legacy I must bequeath to you.

p Heb. 10. 25.

First, let not the example of the major part elsewhere, be a dispensation to you in it, know ye not that standing rule, (q) *Thou shalt not follow a multitude to that which is evill*, that ye must not walke (r) *according to the course of this world*; the *ten* Tribes forsooke the Temple in *Jerusalem*, whither they were wont to goe up to doe Sacrifice, and divided themselves into severall meetings in *Dan* and *Bethel*, but the *two* Tribes did best, in sticking to it:

q Exod. 23 2.

r Eph. 2. 2.

com-

company is no ſhield for impiety, (ſ) *The way to deſtruction is broad, and the gate wide, and many there are that goe in thereat.*

ſ Mat. 7. 13.

Secondly, let not a reputed knowledge, or learning in any that ſhall make theſe breaches be a leading caſe to you, (t) *Pelagius* wanted neither, as St. *Auguſtine* witneſſeth of him) and may not they be partially affected *for advantage ſake? Achitophell* was an Oracle in his time for wiſdome, yet it once turned to folly; and there is a threatning in the Prophet, (u) *A marvellous one, and a wonder, that the wiſdome of wiſe men ſhould periſh, and the underſtanding of the prudent ſhall be hid*; no, if what they doe, be not grounded from this Book of Scripture, (x) *what wiſdome is there in them?*

t Libri Pelagii & Diſcipulorum ejus, propter acrimoniam & facundiam leguntur a plurimis, *Auguſt.* Ep. 144.

u Iſa. 29. 14

x Ier. 8. 9.

Thirdly, if you ſee men of outward ſeeming good lives treading this way of diviſion, it muſt be no attractive neither, though it be the moſt ſpecious of any; have ye not

hear d

heard that (y) *Satan may transforme himselfe into an Angel of Light*; and *his Ministers also be transformed as the Ministers of righteousnesse*, (the great Engine of the Jesuites at this day) *Pelagius* that occasioned that great Schisme in the Church, St. *Augustine* his opposite gives him a *commendable testimony, viz.* That (z) *he was a man of a good life, &c.* Nay, commends (a) his followers, or assistants accordingly, *for their living continently, and their doing of good workes, and their right beleefe concerning Christ, both in his first comming and second*; others had *such an opinion of him, that they* tooke his Apostacy to be signified by that (b) *Star fallen from Heaven vnto the Earth*, Revel. 9. 1. yet this

y 2 Cor. 11. 14.

z Pelagii ipsius nomen non sine laude aliqua posui, quia vita ejus a multis prædicabatur, De peccat meritis, & remiss, &c.

a Nec tales sunt ut facile contemnas sed continenter viventes atq; in bonis operibus laudabiles, nec falsum Christum sicut Manichæi alioq; plurimi hæretici, sed eundem verum æqualemq; patri & coæternum veraciterq; hominem factum, venisse credentes & venturum expectantes, Ep. 120. (b) Nicolaus Lyranus & Petrus Aureolus.

was

was he that made that great gap in the Churches peace, both in the tongue and pen, which by the labour of St. *Auguſtine*, and other ſucceeding Fathers hardly was made up againe, and of late yeares he by whom that errour of *Pelagianiſme* hath been revived, hath the like teſtimony for his life and converſation.

Fourthly, an immeaſurable oppoſition to the Church of *Rome* muſt not be a juſtification of it neither; an extremity in a vertue proves a vice, to be *over-juſt* is condemned as injuſtice, to *be over-wiſe* as being unwiſe, *Eccleſ.* 7. 16. Though ye have obſerved me upon all occaſions, to be fully oppoſite to the abominations of that Antichriſtian Sea, as conceiving that of St. *Paul* concerning (c) *the man of ſinne*, and that of St. *John* concerning (d) *Babilon*, to meet in pointing at her, which heretofore I have had occaſion to declare, yet I muſt warne you to beware of abandoning whatſoever

c 2 Theſ. 2.

d Rev. 17. & 18.

ſoever ye finde there retained, divide your ſelves no further from them, then they have divided themſelves from Chriſt, and his Word; they hold theſe truthes of our Saviours *Incarnation, Paſſion, Reſurrection, &c.* That of the Trinity, they obſerve the uſe of the Creed, the Lords Prayer (though by their vaine repetition, and in a Language unknowne to the Vulgar, 'tis abuſed by them) and ſo of divers others, only (e) *take forth the precious from the vile*, but doe not caſt away both, becauſe they are found there; they meet together publikely *the firſt day of the weeke*, on the Lords Dayes to their ſuperſtitions; let not us therefore decline it in the choyſe of another, for our pious devotions; and the like beware of in any other Profeſsion, be not ſo partially affected, as to diſdaine a thing becauſe ſuch a Party uſeth it; ſtill let this Booke of the Word be the Judge of all.

e Ier. 15. 19

Fifthly, Let not private intereſts move

move you to any breaches this way in the publique, men have often yeelded to loſe a finger for the ſafety of the whole Body; *Jonas* was willing to be caſt into the Sea for the ſafety of the Ship, and ſo let your hold goe of private ends, rather then give the leaſt diſturbance to the publique; 'twas a fault in thoſe Fathers at *the Councel of Nice*, when they met to ſuppreſſe the Hereſie of *Arius*, (f) *began with their perſonall diſagreements* in their Petitions to *Conſtantine* the Emperour, he *wiſely burnt them*, and exhorted them to apply themſelves to *that they came for*, even the peace of the Church; *Celius Rhodiginus* tells us of a Generall that thus ſuppreſſed the mutiny of his Souldiers, by the ſight of two Doggs barking fiercely at one another, but as ſoone as a Woolfe was put between them they united in the proſecution of him as a common enemy. Let us learne the Morall, to leave our private ſharpe invectives, and agree in our zeale againſt

(f) Vid. *Ruffin.* Hiſt. Eccleſiaſt. lib. 1. in initio, Cum Epiſcopi diverſis ex cauſis, inter ſe, jurgia quædam detuliſſent & magis ad hæc quam ad id pro quo ventum fuerat, animos dabant, &c. Omnes ſimul quærimoniarum libellos juſſit exuri, &c.

againſt Popery, Hereſies, Blaſphemies, and ſuch like errours that ſtrike at the foundation of Religion.

Sixthly, doe not thinke a good meaning will excuſe you in theſe breaches (g) *Uzzah* had a good intention *in taking hold of the Arke*, when it was *ſhaken by the Oxen* but 'twas interpreted a preſumption in touching that he had no warrant for; there was a *Perez Uzzah*, a breach upon *Uzzah* to the ſmiting of him with death, for that *his errour before the Lord*; let ſuch take heed, who out of a pretended good intention preſume to preach the Word, and adminiſter Sacraments, without authority, or to *take that honour to himſelfe* without being (h) *called of God as Aaron* (which hath been one occaſion of diviſions among us, and if proceeded in will cauſe a confuſion) St. *Pauls* intention ye know what it was, when he made *havock of the Church*; Saint *Peter* meant well to our Saviour, when he tooke him aſide, and advi-

g 2 Sam. 6. 8.

h Heb. 5. 4

sed him not to goe to *Jerusalem* for preventing his Passion, but he was sent away as if he had come in the Devils name, (i) *Get the behind me Satan*; and I beleeve there are many drawne into these divisions, as *Absolons* men were after him (k) *in the simplicity of their hearts, thinking nothing*; but *let every one be fully perswaded in his owne minde*, not to be blindly led, but by the *light* of this Booke to guide his *feete into the way of peace*, and so according to the text, to live in peace.

i Matth. 16 23.

k 2 Sam. 15. 11.

Well, I beseech you when you doe meete here together in the publique, let it be like *Solomons* Temple in the (l) *building, wherein not a Hammer, nor Axe, nor any Iron toole was heard*, but all was peace and still, without any such disturbance; and indeed in this sense I would not have such as are Handy-crafts-men, who are so busied all the weeke with such Tooles in earthly Edifices, lift up themselves so above their

l 1 King. 6 7.

their Brethren, as to have their voyce publikely heard in this Spirituall; not to *pollute Gods Altar so*, as to *lift up their tooles upon it*, whereby (like *Demetrius*, and those other his fellow Craftſ-men at *Epheſus*) are cauſed frequent uproares, and tongue diviſions in Gods Sanctuary; the leaſt ſparke of this *ſtrange fire* of erroneous Doctrine, ſtruck by the inconſiderate tongue of ſome ſuch perſon, may take fire upon the ruder ſort, who are like tinder for ſuch novelties, and prove a difficult matter for learned perſons to quench againe. Ye ſee there came (m) *fire out of the Bramble* (in *Jothams* Parable) *and devoured the Cedars of Libanus*; and ſo from a Bryer even a meane perſon, whom every man before trod under foot, there may be raiſed a flame of contention to the diſturbance of the whole Church.

m Jud. 9. 15.

Saint *Auguſtine* tells us, that *Primianus* and *Maximianus*, the heads of the *Donatiſts* in his time,

were men of very meane education.

Divisions are often resembled by (*n*) *fire* in the Scripture, take heed of the least coale of it, *How great a matter a little fire kindles*; sometimes by (o) *waters*, which once broken forth are hard to be stopped; one nights raine shall make little Brookes swell as maine Rivers; doe not in this sense *despise the day of small things*, make light of small divisions; if ye connive at them they will soone wax greater, see 1 *Cor.* 11 that which in the sixteenth verse was but a contention about Customs, in the eighteenth proves a division, in the 19th to a Heresie, one false principle granted begets many. The waters that issued out of the (p) *Temple* in *Ezekiels* Vision were first but to the *anckles*, the next time they passed through they were to the *knees*, then to the *loynes*, at length such *a River*, that there would be no passing without danger of drowning, I may thus farre apply it to these

n Jam. 3. 5 Prov. 26. 20.

o Prov. 17. 14.

p Ezek. 47. 3.

wa-

waters (q) *of ſtrife* (as they are called in the Pſalmes) which if they riſe within the Houſe of God in matters of Religion, none ſo dangerous, or will ſooner encreaſe, like the waters in *Ahabs* time, which appeared at firſt to *Elijah* (r) in *a little Cloud*, the *likeneſſe of a mans hand*, but within few houres after, the face of the whole *Heaven was blacke* with the Winde, and Raine; (ſ) *Sampſons* haire was but an excreſcence, no eſſentiall part of his body, but yet after it was cut, being but ſuffered to grow a little, he gathered ſuch ſtrength as he proved the downefall of a mighty Fabrick, to the loſſe of many thouſands in it; take heed of a connivance at the leaſt growth of diviſion, it will in time according to our Saviours owne teſtimony (t) *bring that place to deſolation*, and therefore according to the Text, learne *to live in peace.*

q Pſal. 106 32.

r 1 King. 18. 44, 45.

ſ Judg. 16.

t Mat. 12. 25.

Excuſe my length in this Exhortation of it to you, becauſe as it is

my laſt, ſo 'tis the beſt thing I can leave with you, *Votum pacis eſt ſumma votorum*, even a ſummary of all that is good; 'tis that which the Prophet means by *his* (u) *tidings of good things, even good tidings of good*, viz. *the publiſhing of peace*. This was it our Saviour brought with him (x) *Peace on earth, good will towards men*; this he left behind him, *My peace I leave with you*; 'Twas a peale of peace rung him into the World, and the ſame was his paſſing peale alſo; 'twas the firſt and laſt he breathed. 'Tis obſerveable that the time our Saviour made choyce of to come in, was a calme. In *Auguſtus* time there was a peace through moſt part of the *Romane* Empire, but he brought another manner of calme with him, and he left it with us; O let us raiſe no ſtormes within our ſelves. Beleeve it, when ever Chriſt comes *Spiritually* to a people, (which in that or another ſenſe is by ſome now expected) the preparative for it will be

u Iſa. 52.7.

x Luk. 2.14

be peaceable ſpirits, as 'tis ſaid of *John the Baptiſt*, * under the title of *Elijah* (who prepared the way to his firſt comming) *Mal.* 4. 6. *He ſhal turne the hearts of the Children to the Parents, and the Parents to their Children*; not to be againſt one another, but to be united one with another, as when the holy Spirit deſcended, the expectants were met *with one accord*.

* Mat. 11. 14.

(y) *Pliny* writes of a Stone in the Iſland of *Scyrus*, that if it be whole, though a large and heavie one, it ſwimmes above water, but being broken it ſinkes, it may be our application in this floting Age, peace and union of ſpirit will ſupport us, but diviſions will undoe us, according to that knowne *Embleme* of two Pitchers ſwimming together with this Motto, *If we claſh we breake*. *Pancirollus* tells us, that the moſt precious *Pearle* the *Romans* had was called (z) *Unio*, which he reckons among his *deper-*

y Nat. Hiſt. lib. 36 cap. 17. Lapidem e Scyro inſula integrum fluctuari, eundem commiuntum mergi.

z Cap. 7. de gemmis.

dita, we may grieve to ſee it of late yeares paſſe in the accounts of our loſſes alſo.

There were two ſorts of diſturbers of the peace of *Iſrael,* one was *Jehu,* who did it by the Sword, but the other was *Jeroboam* (the more dangerous, though the leſſe violent) he ſprings a diviſion in Religion, that eates ſo deep into the State of the *Iſraelites,* that they were never reconciled againe, but continued in perpetuall jarres; we have had much of the former for theſe many yeares thorow out theſe Dominions, but eſpecially in this of *Ireland,* beware now at laſt there be no ſeeds of diſſentions taking roote within our ſelves in matters of Religion, which will be the hardeſt weeded out againe.

There was a *Temple of Concord* among the Heathens, and ſhall it not be found with us Chriſtians, who are the *Temples of the Holy Ghoſt?* 'Tis unity gives ſtrength to the *Sun* in its burning beames contracted

tracted in a Glaſſe, that gives ſtrength to the *cold* in the froſt; 'tis that which in the ſummer of proſperity, or winter of affliction muſt ſupport us; 'tis a thing deſirable to live in outward *peace* (a) *and to ſee good dayes*, Hezekiah thought it a great favour in his time, but 'tis much more with old *Simeon to dye in peace*, here is the way to it, affect peace in your lives and converſations here, and (b) *the end of that man ſhall be peace*, here and hereafter, ſo much for the ſecond part of the Text, the Exhortation it ſelfe, conſiſting of theſe foure branches; *be perfect, be of good comfort, be of one minde, live in peace.*

a 1 Pet. 3. 10.

b Pſal. 37. 37.

The third part of the Text is the *Exoptation, or his Benediction*, (with which 'tis fit for me to conclude) *The God of love and peace ſhall be with you*; wherein obſerve theſe two things;

1. *That God is the God of Love and peace.*

2. *If ye live in peace he will be with you.*

Ei-

Each containes a ſeveral motive to it.

1 The firſt motive is from the honour God hath done this vertue, in ſtiling himſelfe from it, *the God of love and peace*, as he is ſo called elſe-where; (c) *Now the God of peace be with you*; (d) *The God of peace ſhall tread Satan under your feete ſhortly*; (e) *The very God of peace ſanctifie you, &c.* Often ye read of the *love of God*, but here *the God of love*; often of the *peace of God*, here the *God of peace*, as elſe-where the (f) *God of patience, the God of hope, the God of all comfort*, as he is ſaid to be (g) *the Father of mercy, and the God of our Lord Jeſus Chriſt*; ſo love and peace honoured in him alſo, and muſt not this be a motive to affect it, in regard God doth ſo owne it, that he ſtiles himſelfe the Lord of it, and is the God of thoſe in ſuch a peculiar ſenſe, as he is ſaid to be the (h) *God of* Abraham, *and the God of* Iſaac, *&c.*

In the Old Teſtament 'tis uſuall to expreſſe a height of eminency in a thing

c Rom. 15. 33.
d Cap. 16. 20.
e 1 Theſ. 5 23.
f Rom. 15. 5. 13.
g 2 Cor. 1. 3.
1 Epheſ. 17
h Mat. 22. 32.

thing, by giving the title of God to it, as the (i) *mountaines of God*, (k) *the Cedars of God* (l) *a river of God*, *an* (m) *Hoaſt of God*, to imply the great Mountaines, high or goodly Cedars, a large River, a mighty Hoaſt, as even *Nineveh*, though a very wicked City, yet becauſe it was an (n) *exceeding great one*, is called a City of God; but how much more when God is as it were attributed to it, *the God of peace*, not only gives his title to it, but ſeemes to take his title of honour from it; 'Tis not ſaid ſo of Faith and Repentance, though they are accounted *Pillars* in the edifice of Graces, (as (o) *John*, and *James*, and *Cephas* are ſaid to be among the Apoſtles) yet in this, (as the former to St. *Paul*) they *give the right hand of fellowſhip to it*; ſurely it intimates the Divinity there is in this affection above others, as being a rivolet derived from him, the fountaine of it.

I beſeech you obſerve that love is

i Pſal. 36.6
k 80. 10.
l 65. 9.
m 1 Chron. 12. 22
n Jonas 3.3
o Gal. 2. 9.

is the moſt *Divine* affection, that in it ye are made (p) *partakers of the Divine Nature*, (1 Theſ. 4. 9.) ye are ſaid to *be taught of God to love one another*, i. e. not only by precept, but example, faith, and repentance, ye are taught of God by precept, but in himſelfe he is incapable of either, but for love ye have the copy of it in him, nay 'tis himſelfe, (1 *John* 4. 7. 8.) *Let us love one another, for love is of God, and God is love*, love in the abſtract, love it ſelfe, *Verſ.* 16. *God is love, and he that dwels in love dwels in God, and God in him.*

p 2 Pet. 1. 4

Love is the only *reciprocall* mutuall affection between God and Man, the only *Divine traffick* that paſſeth and returnes between the Creator and the Creature, which is in no other beſides, for though I by faith depend on God, he doth not ſo on me; if God be mercifull to me in forgiveneſſe, bountifull in his goodneſſe, (q) *mine cannot extend to him*, if he be angry with me I

q Pſa 16. 2

muſt

must not be so with him, but for love I returne the same in kinde he gives me; God casts his love on me, I doe by a reflect act returne some weake proportion of the same to him, or to his here for his sake.

I say againe, there is a Divinity in *unity*, to be of one heart, and one minde, (r) *for God is one.* Whatsoever is said to be in God, or of God; 'tis nothing but himself, in him there is no diversity, nor so much as *genus & differentia, natura & suppositum, potentia & actus, esse & essentia*; but in him all is one, with God to *be life*, and to *have life*; to be *in* the *light*, and to *be light*, to *be just*, and *mercifull*, and to be *Justice and Mercy*, is all one; *With him is wisdom and strength*, saith (f) *Job*; *I am understanding and strength*, (t) saith *Solomon.*

In the Diety there is a Trinity, but in the Trinity there is a Unity, (u) *There are three that beare record in heaven, but these three are one.* A distinction there is, but with-

r Gal. 3. 20

f Cap. 12. 12.
t Prov. 8. 14.
u 1 Joh. 5. 7.

without ſeparation, ſo that even *In ſpeculo Trinitatis*, ye are taught unity; in God there is not ſo much as paſt and future, but all in him is as preſent; Eternity is a unity, Time is a perpetuall volubility, but Eternity is fixed, like a point in Geometry, or a τὸ νῦν not to be divided; before *Abraham* was, I am, (ſaith Chriſt, *John* 8. 58.) ſpeaking of his Dietie, not *was*, but *am*; me thinkes this ſhould be a great motive to love, becauſe according to that of St. *Paul*, (y) *Ye be* in it *followers of God as deare Children*, when *ye walke in love* ye reſemble him; unto which let me adde the conſideration of that admirable myſticall union between Chriſt and a Chriſtian, as Chriſtians among themſelves, (*John* 17. 21, 22.) *I pray they may be one as we are one, I in them, and thou in me, that they may be made perfect in one, that they alſo may be one in us.* See the ſumme of Chriſts laſt prayer for unity.

y Epheſ. 5. 1

In

In a word, looke through the whole Scripture, and ye ſhall finde whatſoever is ſaid of God, ſavours of peace; as God the Father is here the *God of peace*, ſo the Sonne, is the (x) *Prince of peace*, Chriſt Jeſus in his tipe *the* (z) *King of Salem, which is King of peace*; he was ſung into the world with it by Angels at his birth, and 'twas his owne Swan-like ſong at his laſt; his Goſpell is of the ſame ſtile, (a) *the Goſpell of peace*; his Officers are the Meſſengers of peace, the firſt Doctrine they are bid to preach to (b) *each houſe*, they come into is. *Peace be to it*, and in his name *the Sonne of peace* (c) his very wayes are paved with peace, and for the Holy Ghoſt, the third Perſon in Trinity, is he not ſet forth to us by (d) *the unity of the Spirit in the bond of peace*, are not the prime fruites of the Spirit (e) *Love, peace*; few of the Metaphors whereby the holy Spirit is ſignified, but they imply ſomewhat of peace and unity; 'Tis

x Iſa. 9. 6
z Heb. 7. 2.
a Rom. 10. 15.
b Luk. 10. 5
c Luk. 1. 79
d Epheſ. 4. 3.
e Gal. 5. 22

'Tis compared to (f) *Oyle*, who knowes not that to be an ancient Embelme of it? (g) *Water* is another, a little of it will ſoone unite a hundred ſeverall dry clodds into one lump. (h) *Fire* is a third, doth it not *congregare homogenea*, and turne all it meets with combuſtible into one, even into it ſelfe; Tis ſet forth by *Light*, is not that contracted into one Body, the Sunne the ſole fountaine of it; ſo that ye ſee the eminency of this vertue in relation to each Perſon in the Trinity, that well may the Text ſay, *The God of love and peace.*

f 1 John 2. 20. 27.
g Joh. 3. 5
h Mat. 3. 11 1 Theſ. 5. 19.

Well, if God be the Author of it, ſurely ſtrifes and diviſions muſt ſeek another Parentage, perſons ſo given cannot call God Father; if ye aske me from whom they are deſcended, ſee *Jam.* 3. 15. firſt negatively, *they deſcend not from above*; then poſitively, they have theſe three roots:

1 They are *earthly*, there is the *world*; often that, and the things of it,

it, are the cause of them; a contentious person is frequently an earthly one.

2 *Sensuall*, there is the *flesh*; see *Galath.* 5. 20. they are the issue of that Wombe; that is the tree, these are the fruits, *Jam.* 4. 1. *From whence comes warres, and fightings among you, come they not from hence even of your lusts, &c?* whether pride, envie, ambition, &c. 'tis some sensuality is the cause of them; That of St. *Jude*, verse 19. is observeable, *These be they that separate themselves, sensuall, having not the Spirit*; as if such as are apt to divisions, and separations, (whatsoever they pretend) are rather led by the Flesh then the Spirit, which tends alwayes to unity.

3 *Devilliſh*, it was (i) *the Devil that sowed the tares* in Gods field, 'twas (k) *an evill Spirit* that walked between *Abimelech*, and the men of *Shechem*, as such a tongue hath (l) *Helliſh fire* in it, so that which thus blowes the coales of

i Mat. 13. 39.
k Judg. 9. 13.
l Jam. 3. 6.

contention is the Devills bellowes, the Devill is the tempter to Drunkenneſſe and all uncleanneſſe, but they are not vices his nature is capable of acting, but for ſtrife, envie, and malice, 'tis his very diſpoſition, and ſuch may be well called Devils Incarnate; as love is Copied out from God, ſo is diviſion from the Devil, *the Father of it*; herein may be truly ſaid (m) *is manifeſted the Children of God, and the Children of the Devill*; now, (as the Apoſtle in another ſenſe)(n) *I would not that you ſhould have followſhip with Devils*; and therefore learne to ſhun all things of that nature, and to live in peace and love, even in regard God is the *God* of both; ſo much for the firſt motive in the Benediction.

m 1 Ioh. 3. 10.

n 1 Cor. 10. 20.

Now the ſecond motive to it is, that this God of love and peace *will be with you*; God is ſaid to be *with us* three wayes:

1 *Eſſentially*, being Omni-preſent, (*Pſal.* 139. 7.) *Whither ſhall*

I fly from thy presence, and that is our comfort; should we be put out from men, we cannot be excluded from him; no roome so close, no imprisonment so strict, but God is with us in it; we need not the Message of Angels, that we should say, (o) *Who shall goe up for us to Heaven, or goe over the Sea to deliver our complaints* to him? by which in civill affeires frequently busnesse doth miscarry, but he is *nigh unto us*, we may without trusting to others, present our Petitions our selves.

o Deut. 30. 12.

2 *Personally*, in his Sons Incarnation, for so he is *Emanuel, God with us*; he who was God and man (p) *pitched his Tabernacle with man*, and dwelt among us, who in the execution of his Offices, is (q) stil *with us, and will be to the end of the world*.

p Iohn 1. 14. ἐσκήνωσεν

q Mat. 28. 20.

3 *Powerfully*, by his assistance and protection of us, in which sense, *Gideon* understood the salutation of the Angel, (r) *the Lord is with thee*,

r Judg. 6. 12.

(f) Gen. 26. 3

thee, or as 'twas said to *Isaac*, (f) *I will be with thee, and will blesse thee*; in this sense 'tis specially taken here, viz. *That the God of love and peace will blesse you, and doe you good*, according to that in the 133. Psal. 1. *O how good a thing it is for brethren to dwell together in unity, for there the Lord commands his blessing*, the latter explaines the former; *Bonum* is here *utile*, how good? *i. e.* how much good would come to the persons by it, every one is apt to aske, like those in the fourth Psalm, *Who will shew us any good*, i. e. how we may thrive, (as you use to call your gettings, goods) I am now about to shew it you, and St. *Peter* prevents me in it (1 *Epist.* 3. 11.) *What man is he that would see good dayes, let him seeke peace, and ensue it.*

But let us observe the similitude whereby the profit of unity is set forth, in the third Verse of that 133. Psal. *As the dew of Hermon, and*

and as the dew that deſcended upon the mountaines of Zion; 'Tis compared to *dew* to ſhew its fertility, according to the knowne nature of it in fructifying the earth, 'tis not compared to raine, which ſometimes falling with violence doth more hurt then good, but to a diſtilling dew, frequently called, *the dew of heaven*; and ſo is unity a Celeſtiall thing, deſcending from above, as the influences of heaven fatten the earth, ſo doth this the Church; *Hermon* was one of the richeſt Soyles in all *Iſrael*, to ſhew the greatneſſe of the good that will come by it; The Originall reads it, *as the dew of Herman that deſcended upon the Mountaines of Zion*, and ſo the Greeke Verſion renders it, as the Vulgat Latine; now in regard theſe two ſeemed to be farre diſtant, the one in *Jeruſalem*, the other beyond *Jordan*, and ſo impoſſible that the dew of one ſhould run downe to the other, divers late Tranſlations with ours have added, *and as the dew*, as

if [illegible] it were to be repeated; but there are ſome learned Interpreters that thinke it not neceſſary, in regard there was a Zion alſo neare *Jordan*, adjoyning to *Hermon*, ſee *Deut.* 4. 48. *Unto mount* Sion, *which is* Hermon; and howſoever in the Hebrew there is ſome litterall difference between *Sion* and *Zion*, here and in the Pſalme, yet they take it not to be of any conſequence in regard there may be given divers inſtances of ſuch variations, and greater in the names of the ſame perſons and places.

Well, for your owne good, be carefull to maintaine peace and unity, ſee how the Church multiplyed by a little of it, (*Act.* 9, 31.) Indeed ſometimes by outward Perſecution it hath increaſed, like the Cammomell, the more its preſſed, the more it ſpreads; or like your Shel-fiſh, who (they ſay) multiply by ſtormes, the death of one Martyr begat a hundred in his roome, but ſchiſmes and diviſions within the

bowels

bowels of it, are as diseases in the Parties body, that makes him linger and pine away.

In Civill affaires, by concord desolate places have been soone planted, *Florent concordia regna*, 'tis so in Spirituall affaires, (t) *Knowledge puffes up, but charity edifies*; these two if they goe together, tis a signe of a good successe, if asunder, ill: knowledge without charity is proud, and charity without knowledge is blinde; Love, 'tis so profitable, that if ye had all things else, and had not this, they can (u) *profit you nothing*, and therefore the expression in the fore-named Psalme is observable, *How good is it!* tis by way of admiration, as if it could not be expressed, as if nothing were good without it, according to the * *Greek* Version; *What is good, but for brethren to dwell together in unity, &c.* Where divisions and jarres are, all things goe to ruine, according to that of *Hos.* 10. 2. *Divisum est cor eorum nunc interibunt, Their*

t 1 Cor. 8. 1.

u 1 Cor. 13 3.

* Ιδὺ δὴ τὶ καλὸν, ἀλλὰ ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτὸ.

heart is divided, now ſhall they periſh. Brands put together the fire flames, ſeparate them it goes out; unity between Chriſtians baptized with (x) *the Holy Ghoſt, and with fire,* enkindles good things in them, but contentions quench them; (y) *Where love cooles, iniquity abounds.*

x Mat. 3. 11

y Mat. 24. 12

If the Church may be compared to the *Garden of Eden,* wherein was (z) *every tree good for food, the tree of Knowledge, and the tree of Life*; Charity may be compared to the *River* that *watered the Garden,* whereby it became ſo fruitfull; If Repentance be the Plow to *breake up the fallow ground of the heart,* the preaching of the Word, the ſowing of the Seed; Peace and Love, may well be called, the *former, and latter raine,* to bring it up to perfection; ſo that whether as men or Chriſtians, the aime be at your temporall good, or ſpirituall; ye ſee what cauſe I have thus to urge this unto you, if ye expect a *reſtauration*

z Gen. 2. 9, 10.

after

after thoſe late deſolations, the bleſſing of him *who is the God of peace and love* to be with you, you muſt be carefull to preſerve it; if you would keep him to you, let not this goe from you; and thus I have gone through the parts of the Text, the *Introduction, Exhortation, Benediction.*

Only give me leave according to ſome preſidents in our Saviours Sermons, to re-aſſume the principall branch of the Text, the very roote and ſap of the Benediction, viz. concerning this ſubject *of peace and love*, and to enlarge my ſelfe a little more fully in the addition of ſome further motives to it; and that there is ſome ſuch patterne in our Saviours preaching, ſee *Matth. 6. 14.* after his concluſive *Amen*, to that perfect forme of Prayer, whereof *forgiveneſſe of ſinnes* was one member, yet in the next words he ſelects, and re-aſſumes that ſubject againe, in giving ſome motives to it in the next two verſes following; *For if ye forgive*

give men their treſpaſſes, your heavenly Father wil forgive you; but if ye forgive not, &c. unto which I might adde the practice of St. *Paul*, 1 *Tim.* 6. 20. and divers other places; ſo let me once more (in taking my *leave* of you) take my *leave* of it, in my endeavouring to *leave* it with you, by theſe ſeverall motives to it.

Conſider but theſe foure things: 1. What your *Profeſſion* is. 2. What your *Likeneſſe* is. 3. What your *Kindred* is. 4. What an *excellent* vertue this love or unity is.

1 Love is the *ſumme of your Profeſſion*, 1 *Tim.* 1. 5. *Charity is the end of the Commandment* τὸ τέλος is as much as πλήρωμα i. e. the perfection, or ſumme totall of it, and by *Commandement* is meant Law and Goſpel; i.e. That 'tis the *ſumme of the Law* (which is yet the rule of our Profeſſion for matter of practice, and as a bound for tranſgreſſions, *not made voyd*, but *eſtabliſhed by the Goſpel*, Rom. 3. *ult.*) ye ſee both by our Saviours ſpeech, who

who makes it the pillar or hinge on which (a) *hung all the Law and the Prophets*, as St. *Pauls*, (b) *He that loveth another hath fulfilled the Law, all the Commandements are briefly comprehended in that one saying, Thou shalt love thy neighbour as thy selfe; love is the fulfilling of the Law.*

The World is a vast thing, yet you may have an abridgement of it in a Mappe; so though according to that of *David*, (c) *the Law is exceeding large*, yet the compendium of the whole, is in this one word, *Love.*

Againe, that *the Gospel* is here also intended, by the Commandement, not only the propriety of the word ἐντολὴ signifying a Command by way of Message, as the affinity it hath to εὐαγγέλιον may imply; but 'tis also frequently called a Commandement, (d) *A new Commandement give I unto you*; (e) *This Commandement have we from him*; We read of a (f) *Law of faith,*

a Mat. 22. 37,38,39.
b Rom. 13. 8.
c Psal. 119. 96.
d John 13. 34.
e 1 John 4 21.
f Rom. 3. 27.

faith as a Law of works, a (g) *Law* of *Chriſt*, and of *the Spirit of* (h) *Life*, as a Law of Sinne and Death; as 'tis a word of entreaty, (i) *We beſeech you* be reconciled to God; ſo 'tis a word of Command; (k) *This is his Commandement, that ye beleeve on the name of his Son Jeſus Chriſt, and love one another as he gave us Commandement*; ſee, faith and love are the two Pillars which upholds the whole fabricke of the Church, and they are not to be ſevered without the like danger which befell that houſe *Sampſon* pulled downe (l) they are like a paire of Compaſſes, the want of one part makes the other unuſefull, (m) *Faith worketh by love*, ſo that the falling from love is as an *Apoſtaſie from the faith*, and a renouncing of that Commandement.

g Gal. 6. 2.
h Rom. 8. 2
i 2 Cor. 4. 20.
k 1 Ioh. 3. 23.
l Iudg. 16. 29.
m Gal. 5. 6.

This is my firſt Motive, in regard Charity is the ſumme of your profeſſion of Chriſtianity, the end of *Law and Goſpel*, that with which our Saviour *ended* his counſell to his

his Apostles, that which the Apostle Saint *John*, who survived all the rest, concluded with, as his last Legacy to the Church, like *Josephs* last words to his Brethren, when he dismissed them, (n) *Fall not out by the way.* Let this prevaile as my *last* to you also; ye all professe Christianity, and many of you to have the Spirit of Christ in you; let it appear by the fruits of it, which are, (o) *Love, peace, Meekness, Long-suffering, Gentleness, &c.* There is no greater evidence to distinguish a Carnall man from a Spirituall, then by his disposition, or indispcsition this way, if there be (p) *strifes and divisions, are ye not Carnall, and walke as men?* 'Twas the cognizance of Christianity at the first planting of the Church, let it be yours too at this your re-planting.

n Gen. 45. 25.

o Gal. 5. 22

p 1 Cor. 3. 34.

2 Consider the likeness there is between you who are of the same profession, and love comes much from it, and ye see it in sensative Creatures as Rationall, those of

of a Feather, or the ſame kinde, doe moſt affect. Now for this, ſee a *double* likeneſſe.

In Creation, we had all then one ſtamp and ſuperſcription, being (q) *in Gods Image and likeneſſe*, which is repeated at the Law againſt *Men-ſlaughter*; here is only the difference between the *firſt Adam*, and Chriſt the ſecond *Adam*, who is called, *the* (r) *Image of the invisible God*, and the expreſſe (ſ) *Image of his Fathers Perſon*; man was the Image of God, as the Image of a *King* upon his *Coyne*; Chriſt Jeſus, as the Image of a *King* in his *Sonne*.

In *Regeneration*, we are *renued* after the ſame Image alſo (t) which *after God* is created in righteouſneſſe and holineſſe, we are ſaid to be conformed to the (u) *Image of his Sonne*, and by putting on the new man (x) *renewed after the Image of him that created him*, *changed* into the *ſame* (y) *Image by the Spirit* of the Lord; ye ſhall finde

q Gen. 1. 26, cap. 9. 6.

r Coloſ. 1. 15.

ſ Heb. 1. 3

t Epheſ. 4. 24.

u Rom. 8. 29.

x Coloſ. 3 10.

y 2 Cor. 3. 18.

finde tis one and the ſame Spirit that enformes and transformes us all into the likeneſſe of it, in that true Chriſtians, of what Country, and at what diſtance ſoever, are found to have the like deſires, delights, affections, *likeneſſe*, or at leaſt a perſwaſion of it, cauſeth not only Brethren, but *Fathers* ſometimes to affect one childe above another.

3 Conſider the *Kindred* between you, men of the ſame profeſsion doe often hold together, like *Demetrius*, and thoſe of his *Occupation* at *Epheſus*, ſome that are ſtrangers have had a likeneſſe; but a neerneſſe of kindred too, *compleates* a bond *not eaſily broken*. See here a *double brother-hood* between you.

1 Ye are Brethren by *Nature*, we are all one *fleſh* and *blond*, one fleſh, *Iſa.* 58. 7. *Hide not thy ſelfe from thy owne fleſh*, one bloud, Acts 17. 26. *He hath made of one blond all men* upon earth; Is it not a hatefull thing for ſuch as are of one fleſh and bloud to jarre? In this ſenſe

sense we are said to *have all one Father*, (z) *one God*, having *created us*, and to be *his* (a) *off-spring*; he is *the* (b) *Father of our spirits* by the infusion of our soules, the chiefe part of us.

z Mal. 2. 12
a Acts 17. 29.
b Heb. 12. 9

2 Brethren by *Religion*, no Marriages binde Nations so fast together as when they are one in that; see *Acts* 2. 5. when *all Nations under heaven* came so to be by their conversion, at St. *Peters* Sermon, they were soone *of one heart, and one soule*, (cap. 2. 32.) In this sense we are often said to be *begotten of God*, and *borne of God*; we have drawne the same *Milke of the Word* out of the *Breasts* of the Scripture, the Old and New Testaments; ye have lived by the same food of the *Word and Sacraments*, we have been brought up under one *Mother-Church*, we are all *one body, and one spirit*, Brethren love one another at home, but if they meet in a *strange* place, or among their *enemies*, they doe much more; even

Coun-

Country-men, that were only acquaintance before, will be as Brothers then: Thus is it with us, we are all strangers and Pilgrimes here, which (c) *David* professed for himself, *and all his Fathers*; and St. *Paul* (d) for all the *Saints*, that their Country was not of this world, *The world knowes ye not* (saith our Saviour) nay, (e) *the world hates you*; ye all suffer the same mocks from them. Let this double cord of brother-hood hold you fast together, and as *Jonathan* to *David*, let your *soules cleave* one to another. Is it not a lamentable sight for Bretheren to be at mortall feuds, and irreconcilable Suits, to the undoing of each? Remember that of *Moses* to the two *Hebrewes* contending, (f) *Sirs, ye are brethren, why doe you wrong one to another*; or that of *Abraham* to (g) *Lot*, *Let there be no strife between me and thee, for we are brethren.*

c Psa. 39. 11.
d Heb. 11. 13.
e Ioh. 15. 19.
f Act. 7. 26.
g Gen. 13. 8.

4 Consider the *excellency* and eminency of this vertue of love or

unity in these foure things; 1 'Tis the *prime* grace; 2. The most *precious*; 3. The most *permanent*; 4. The most *pleasant*. Prime in its *dignity*, precious in its *worth*, permanent in its *continuance*, and pleasant in the *practise*.

1 Charity hath the *priority* of all other vertues, the first that shews it selfe in us now; with some, *precedency* and *antiquity* are of great esteeme; see for this a double *primogeniture*, both in *Nature* and in *Grace*; first in *Nature*, 'tis before hatred, for usually *that* springs from *it*: Selfe-love is the roote of the hatred of others, (2 *Tim.* 3. 2.) first lovers of themselves, and then *fierce*, *without naturall affection to others*; The *Naturalist* observes, that those Beasts which are most cruell to others, are most loving to their own; 'tis so with men, too much *selfe-love* is the cause of their so little minding the good of others, unlesse it be in some relation to themselves.

2 In

2 In *Grace*, which is, nature renewed, love of goodnesse for Gods sake, is the *prime Rose*, or the first seed that sprouts of the Spirit, as love in a Childe to the Nurse, or to Children of the same Parents is the first affection that *buds* naturally; so 'tis Spiritually, (h) *Hereby we know we are passed from death to life, because we love the brethren.* Saint *Paul* makes this the *Mother Grace*, or the *eldest Daughter*; (*Gal.* 5. 22.) Parents use to preferre the eldest as the Heire, to him the Primogeniture belonged, the (i) *excellency of dignity, and excellency of power.* Let this move you to affect this vertue, as being the quality of *prime* Christians, and an evidence of your being *Heires* of the Promises. Indeed in the reckoning of those three Cardinall Vertues, (*1 Cor.* 13. *ult.*) *Faith, Hope, and Charity*, 'tis ranked as the youngest in the last place, but so also is (k) *Japhet* in the *three Sons* of *Noah*, though the *eldest*; in this

h 1 Ioh. 3. 14.

i Gen. 49. 3

k Gen. 9. 32.

sense, *the last is first*; and when the Apostle saith, *the greatest of those is Charity*, it may be still meant by way of Preheminence, as the eldest we call *Natu maximus*: So much for the first motive, 'tis the prime in dignity.

2 'Tis the most *precious* in its worth and value, a man may be the most *Honourable* person in his Country, and yet another may in wealth be *worth* him double, *faith and knowledge* are much honoured in being instrumentally the meanes of laying hold on Christ, and (l) *eternall life*, but they are much beneath this in their value; see but 1 *Cor.* 13. 1. The Apostle having spent the maine part of the former Chapter in advancing those extraordinary gifts of Healings, and faith of Miracles, &c. when he descends to this subject of Charity, he saith, (m) *yet now I shew unto you a more excellent way*; if they were as *Gold* to be esteemed, this as a most *precious pearle*. And let us consider of

l Ioh. 17. 3.

m Cap. 12 31.

of ſome of his paſſages in it; *Though I ſpeake with the tongue of men and Angels* (a Hyperbolical ſpeech, intimating excellency, as *Pſal.* 78. 35. *Manna* is called, *Angels food*, and yet ye know they feed not at all) i. e. had I ſuch an ability of a preſent utterance in preaching, and prayer, that it were to all mens admiration, as if an *Angel from Heaven* had ſpoken, that the Auditors ſhould extoll me as the people did *Herod*; *It is the voyce of a God, and not of a man*; yet (*n*) if the end of all tended to diviſion, and not to charity and unity, I were but as *a tinckling Cymball*, that pleaſeth the eare for the preſent, but doth no good to the Party afterwards.

n Act 12. 22.

Nay, ver. 2. *If I had the gift of Propeſie*, i. e. the gift of interpreting of them, meant of thoſe difficult paſſages in the *Old Teſtament*, and appliable to thoſe myſterious ones in the *Revelation*; the Propheſie of the *New* (ſo much of late

lage attempted by all sorts). *If I understood all Mysteries, and all knowledge*, i. e. Divine as Humane, nay, *had all faith*, not to be extended to a justifying one, (which ever workes by love, and can no more be severed then light from fire,) but must be limited in a faith of Miracles, of which the chiefest is mentioned, *that I could remove mountaines*; yet *if I have not charity I am nothing*; men may not only *Propheſie*, and the things really *come to passe*, but *doe Miracles*, and yet goe to Hell, and if the end of both be division, they are not to be heeded neither, but rejected, see *Mat.* 7. 22. *Deut.* 13. 2.

Nay more, verse 3. *Though I should bestow all my goods to feed the poore*, so did (o) *Ananias* and *Saphira*, who *sold* a great part of *their possessions*, and *laid them downe at the Apostles feet*, for that end, and some of the Church of *Rome* have built Hospitals to deliver their soules out of Purgatory, or

(o) Act. 5. 1, 2.

some

some such delusion; nay, if *I give my body to be burned*, which is not only to dye, but to dye the sharpest death; somewhat to this purpose ye read among *Heathens*, who for a little vaine glory made light of their lives, as *Calanus* in the life of *Alexander*, and *Peregrinus* in *Lucian*; Among the *Indians*, the *Queenes* were wont to cast themselves into the *fire to be burned* at the Funerall of their *Kings*; and among the *Papists* there are divers pretended *Martyrs*; 'tis frequent with your *Novices of the Jesuites*, out of a conceited meritorious obedience to the command of their superiour, and the advancement of the *Catholique Cause*, (as they call it) implicitely to put themselves upon any hazzard of life, or torture, and it may be there are some such invisibly under *other formes*, scattered among us; but the Apostle tels them, that if the end of all be but under the pretence of Religion to set the world on fire, and to be secret

Incendiaries to the disturbance of the Churches peace, it shall *profit them nothing*.

Charity ye see is of that worth, that nothing is of any worth without it; 'tis as the *Rudder* and *Compasse* to a ship, without which, for all the Sayles and Tacklings, it may be cast away; Well may the Apostle say, *the greatest of these is charity*: What he saith of (p) *Melchizedeck*, *How great this man was*, may be our application by way of admiration to this grace also; the Disciples contention was once (q) *who of them should be the greatest?* This is the title of Charity, even *the Great*, and therefore if *greatnesse* be affected by you, minde it.

p Heb. 7. 4

q Mar. 9. 34.

3 'Tis the most *permanent*; (r) *Charity never failes*, 'tis as the heart, in the body of other vertues, the first that lives, and the last that dyes. *Now* (saith he) *abides faith and hope*, therein they excelled those *extraordinary* gifts of Miracles, who are *now ceased*, they being only

r 1 Cor. 13. 8.

only intended for the first building of the Church, as *Scaffolds* for a House, which when tis finished are taken downe; I say, therein *Faith* and *Hope* had the preheminence of *them*, but *Charity* doth much more excel these in this double relation here or hereafter.

1. Tis the most *lasting here*, all others may faile as to the *sense*, the act of faith may be *suspended*, and for the discerning of any other Spirituall motions, the soule may be as in a *swound*, but at the worst plunge the *pulse* of Love will be found to *beate*, and some *breathings* there will be in it, though little goodnesse, yet still there will be a love to it; this is that (f) *seed* which *ever remaines in us*, and keeps the party from a totall falling away. What *Peter* only boasted to Christ, *Though all men forsake thee yet will not I*, is made good to us by Charity, even to the sense of it here. Where love is turned to a hatred that way, tis the next doore to that unpardonable

(f) 1 Ioh. 3. 9

sinne

ſinne againſt the Holy Ghoſt, tis a ſigne the foundation of Religion is razed, like the *Temple*, *that a ſtone is not left on a ſtone*, but all *utterly throwne downe*; when love is departed, the Devill takes poſſeſſion.

2 Tis the moſt *laſting hereafter*, which the Apoſtle ſpecially drives at, 1 *Cor.* 13. 8. in this ſenſe tis the *greateſt*, in reſpect of the extent of it, even to Heaven. *Faith* is like the *Starre* that brought the *Wiſe men* to Chriſt, but entred not; or like the *Cloud*, and *Manna*, continued till the *Iſraelites* were upon the border of *Canaan*, but then ceaſed; Faith is properly *of things* (t) *not ſeene, the ſubſtance of things hoped for*; and therefore when there is a full ſight, Faith and Hope muſt vaniſh, for (u) *what a man ſeeth, why doth he yet hope for, hope that is ſeene is not hope.* But then love comes to its height, when other graces *fall*, this like the *Sun* ſhines as at its *noone*; when others ſhall be *clouded*.

t Heb. 11. 1.

u Rom. 8. 24, 25.

clouded, this ſhall be as the *cleare day*; when others ſhall be *vailed*, this *as with open face* ſhall behold us *in the glory of the Lord*, and *changed from glory to glory*; when other vertues ſhall *waxe old as doth a Garment, and as a veſture ſhall be folded up*, this ſhall *be the ſame, and the yeares of it ſhall not faile*. Me thinkes a good Argument to move us to *cleave* to it now, becauſe tis that which will *ſticke* to us then; other graces we ſhall then as *ſtrangers* take our leaves of, but this we ſhall retaine a *familiarity* with, O let us therefore be acquainted with it now. What pitty is it to ſee ſome who are in this hope of an everlaſting *amity* hereafter, yet live as *adverſaries* by the way here. Surely if Heaven could be capable of griefe (which it is not) parties would be *moved* to meete ſome there whom they have ſo violently *purſued* to death here.

Oh, that men *were wiſe*, and did but in this *conſider their latter ends*,

ends, whatſoever have been the *jarres* of life, doe ye not *ſhake hands* at death? *Doe* ye not then claſpe as bretheren in all points of faith, that muſt give you the hope of a happy tranſlation? *Doth* then any of theſe *circumſtantiall* Diſputes come ſo much as within your *cognizance? doe ye* not then *lay them all by*, without ſo much as a deſire of *a reſolution* on either ſide from ſuch as come to viſite you? *that* which only gives you *comfort* ye then meete in; *then* there is not the leaſt *partition-wall* of diſpute between you. *Oh; be as wiſe* at preſent; ſhall we at *death*, and in *heaven* meet in that perfect unity of Spirit, and ſhall there be *diviſions* of ſpirit now? Shall we *embrace* at laſt as Brethren, and ſhall we as *foes* be *croſſe* one to another by the way? No, let us begin peace and unity here.

4 The fourth motive, 'Tis the moſt *pleaſant* grace, Pſalme 133. 1. *O how pleaſant a thing it is for bretbren to dwell together in unity*;

pro-

profit and pleasure, *Omne tulit punctum*, what can be more, the former we shewed you before, the latter we shall doe now. Some things are *good*, but not *pleasant*; as afflictions may *be good* for you, as they were for (x) *David*, but they are not pleasant, no affliction *for the present is* (y) *joyous, but grievous*. *Martyrdome* is a glorious thing, yet to flesh and bloud 'tis sharpe; St. *Peter* went to it, but against his will of nature, (z) *They shall* (saith Christ) *lead thee whether thou wouldest not*; speaking of *the death by which he should glorifie God*. *Death* is the happiest thing that can come to a Christian, but yet (as *Hezekiah*) some have startled at the newes of it; (but for love,) *there is no feare in it*, 'tis sweet and pleasant.

x Psa. 119 71.
y Heb. 12. 11.
z Ioh. 21. 18.

Some graces are wholsome Phisick, but distastfull in the taking, as *sorrow* and *heavinesse of heart after sinning*, *selfe-deniall*, *patience* under crosses, these are good, but not

not pleasant; but unity is both, and that in an eminent way. Oh, how pleasant, &c. Observe but the *Similitude* whereby the pleasantnesse of it is set forth, Ver. 2. *'Tis like the precious oyntment upon the head, that ran downe upon the beard, even* Aarons *beard, that went downe to the skirts of his garment*; 'tis meant of that *precious oyntment* with which the High Priest was annointed, *Exod.* 30. 23. *Composed by the Art of the Apothecary*, of the most *sweet and principall Spices* that were in the world; one was *Mirrh*, a sweet gumme issuing from the Mirrh tree, the other that aromaticall *Cinnamon*, a barke of a tree used for sweet Odors, (*Prov.* 7. 17.) *I have perfumed my Bed with Mirrh, and Cinnamon: Calamus, and Cassia* were sweet reeds or Canes brought out of farre Countries, and excelling in sweetnesse, (implyed, *Isa.* 43. 24. *Jer.* 6. 20) These were the sweet ingredients for this *precious Oyntment* which

you

you finde together, *Cant.* 4. 14. as tipes of the sweet influences of the Spirit.

This was it here meant, a Boxe of which, at the annointing of the High Priest was broke, and *powred upon his head*, and such a quantity, that it *ran downe about him from head to foot*; with which fragrant *pleasant* savour, both himselfe, and all the standers by were delighted, and by this pleasantnesse is unity set forth.

I beseech you for this cause affect it, 'tis comely, and commendable in the sight and eares of others, and very full of pleasure to your selves. A man of strife and malice hath a life of *vexation*, is in perpetuall stormes and disquiets, but a man of *peace* is in a continued *calme*, full of serenity, like the upper Region of the Aire, above the Winds; he that can *forgive* an injury doth himselfe the pleasure, takes that content after it, that his very (a) *sleep is the sweeter*; displeasure

a Prov. 3. 24.

pleasure and wrath are displeasing to the party himselfe; we use to say, 'tis the only commendation of *Envie*, that it eates out the heart of him that nourisheth it, like the *Viper*, in its birth kils her that bred him; but Love is both *profit and pleasure* to the persons that entertaine it, the usuall motives to all things else, and therefore if you be addicted unto each, let it prevaile with you, peace and unity will be sweet to your soules, as the *Honey-combe to the taste* (b) *all her waies are pleasantnesse, and her paths are peace*, with which I am pleased; the method of my proceeding in this subject, hath occasioned me to conclude, as a preparative to this heavie *valediction* now at hand, and yet as being loath to come to it, give me leave first to direct you, *How ye should love one another*, that Gods blessing according to the text may *be with you*, which in Christs name I shall pronounce unto you.

b Prov. 3. 17.

Ob-

Observe these 4 things; 1. *Freely*; 2. *Heartily*; 3. *Constantly*; 4. *Fruitfully*; which are according to those two patternes of love given us, viz. *As Christ hath loved you*, and as *ye love your selves.*

1 Love one another *freely*, i. e. for the Truths sake, as St. *John* did *Gaius*, *and the elect Lady*, (c) *whom I love in the truth, or for the truths sake which dwelleth in us, and shall be with us for ever.* Let it not only rise from a consent in this or that *circumstantiall* opinion, or being of such a *party*, which is the sole ground of some mens affections, though the persons be otherwise *loose* in their lives; no, let *soundnesse in the faith, integrity and holinesse of life* be the Load-stone of your love, notwithstanding a dissenting in the former, this is an evidence your love is *for the truths sake indeed*; let it not be for mercinary ends, *gaine or feare*, but as ye have *freely received* a love from Christ, so give it *freely* to Christians,

c 2 Ep. 1. 2. 3 Ep. 1.

even only becauſe they are (d) *brethren.*

2 *Heartily,* not complementally only, (e) *in word and tongue, but in deed and in truth.* Some mens love is like that of *Abſolons* to (f) *Ammon,* who invites him to *a feaſt,* but it proved his *Funerall:* (g) *Eate and drinke, ſaith he that hath an evill eye, but his heart is not with thee;* or like *Joabs* ſalute of *Abner* (h) that ended in a ſtab, they have *good words in their mouthes, but war in their hearts.*

3 *Fruitfully,* in doing one another what *good* you can, good words are but the leaves, this is charity in the fruit; ſome fairely bloſſome in large promiſes, but never ripen to perfection in any performance; *a fruitleſſe faith, and a fruitleſſe love,* as perſons well met (i) Saint *James* yokes together; verball expreſſions in the tongue without that of the hand, *Solomon* compares to (k) *Clouds without raine,* which make a great ſhew of watering the earth, but paſſe

d 1 Joh. 3 14.

e Verſ. 18.

f 2 Sam. 13 28.

g Prov. 23. 7.

h 2 Sam. 3 27.

i Cap. 2.

k Prov. 25. 14.

over without giving one drop; 'tis one quality of charity (l) *to be kind*, and one of the fruits of the Spirit, (m) *goodneſſe*, αγαθωσυνη i. e. *to communicate to the good of others*, and this I am ſure ye read in that eminent patterne of love, Chriſt Jeſus, who *gave himſelfe*, (n) *and laid downe his life for us*, from whom the Apoſtle argues the like to be done *one for another*.

4 *Conſtantly*, poore as rich, in honour or contempt; (o) a friend *loves at all times, and a brother is borne for adverſity*; 'Tis the quality of *carnall worldly* love, to be of a *temporizing* nature, to owne men in proſperity, but if once fallen into poverty, diſgrace, &c. then to meet them as if they had never knowne them; but Chriſtian love is otherwiſe, it (p) *faileth not*, is *not puffed up, nor behaves it ſelfe unſeemly to perſons* in that condition. In the Primitive times it was much taken notice of by the *Heathens*, that in the depth of miſery, when *Fathers*

l 1 Cor. 13. 4.

m Gal. 5. 22.

n 1 Joh. 3 16. cap. 4. 11.

o Prov. 17. 17.

p 1 Cor. 13

and Mothers forsooke their Children, *Christians* (otherwise strangers) stuck one to another, whose love of Religion proved firmer then that of Nature, St. *Paul* confesseth, that when he was frowned upon at *Rome*, being sent up thither as a *Prisoner*, at *his first answer no man stood with him* (q) *but all men forsooke him, which he wished might not be laid to their charge*; but the commendation of (r) *Onesiphorus* was, that he visited him then, and *often refreshed him, sought him out diligently, and found him, and was not ashamed of his chaine*: Carnall men are ever *mutable* in those cases, but good Christians have a *constancy* in them, which I beseech you let be found in you one to another, *to the end, and in the end*, that *the love of Christ, (which hath thus constrained us* to urge it unto you, and who, *whom he loves, he loves to the end*) may at your ends shine in *your hearts* also; *Live in peace, and the God of love and*

q 2 Tim. 4 16.

r Cap. 1. 16

and peace ſhall be with you.

AND now the *light of my candle* is going out in this place, *my end is come*, and *the time of my departure from you is at hand*, and I am glad *for your ſakes as my owne* that I have had ſuch an opportunity, as thus, theſe few Lords Dayes paſt, to give you ſome ſuch inſtruction, that may both be *ſeaſonable* to your preſent condition, and *fit* to be my laſt words to you, having briefly comprized things, according to the time allotted for my ſtay here, which *ſummarily* I ſhal now only remember you of.

The *firſt Lords Day* I had the opportunity of preaching to you after that late *Storme*, with which this Towne by an extraordinary ſucceſſe given, was immediately taken, *September* 11. 1649. when not only your *goods*, (according to the cuſtome of Warre) were made a ſpoyl of, but your *lives* were in the like danger *and mine* in an equall hazard, but by *a ſpecial providence*

of God was preſerved; I ſay, as a *ſeaſonable* ſubject for you and me, who had our lives given us anew, I thought fit to begin with that text, as a fitting acknowledgement of it unto God, 2 *Cor.* 1. 8, 9. 10. *We were preſſed out of meaſure above ſtrength, inſomuch that we deſpaired even of life; we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God, who raiſeth the dead, who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us.*

The place we were then compelled to meet in was a *private Chapel* (both the *Churches* of the *Towne* being demoliſhed, the one by a neceſſity, being juſt againſt the *Battery*, the other the *Greater* (unto which I had relation) *caſually*, at leaſt, without any ſuch intention that night blowne up with *Gunpowder*;) I ſay, we being then *conſtrained* to contract our ſelves into

ſo

ſo *narrow a roome*, it was once ſo over-burthened, (*January* 27.) that not long after I had begun, *the maine beame of the floore* broke aſunder in the midſt, and ſo ſome *hundreds* of you inſtantly ſunke downe together, with a *Gallery* founded on the ſame, (then filled with divers of you) which fell upon you too, whereby I *deſpaired* of moſt of your *lives*; and I beleeve, (according to the former text) you had againe *the ſentence of death in your ſelves*, notwithſtanding, ſuch was the *Lords wonderfull preſervation* of you in his ſervice, that though there were old men and children, and women with childe thus involved, yet none had any *mortall* hurt, or a *limbe* broken, or any ſuch *bruiſe*, but that within a few dayes all were ſeene abroad againe; of which extraordinary deliverance all were then ſo ſenſible, that *with one accord* we inſtantly repaired to this place wherein we now are, to give God a *ſolemne*

Thankſgiving for it, taking for the text the third verſe of the former Chapter, which was Saint *Pauls* Doxology for the like. (ſ) *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort*; I only make this application to you, in the words of the ſame Apoſtle (t) *I beſeech you bretheren, by theſe mercies of God, to preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.*

ſ 2 Cor. 1. 3.

t Rom. 12. 1.

Other uſefull ſubjects have been alſo handled, which I would not have you forget, viz. *The ſeverall good fruits reaped by afflictions; the means to prepare you for more; directions for patience under theſe* from thoſe texts, *Pſal.* 119. 71. *It is good for me that I have been afflicted*, John 16. 33. *In the world ye ſhall have tribulation, but be of good cheere, &c.*

The *Salve* which I thought fit to give you for the *Cure* of your

out-

outward ſorrow, was to bring you to an *inward godly ſorrow* for your ſins, and ſo to turne the ſtreame into the right Channell, as the next way to joy, from that text, 2 *Cor.* 7. 9. *Now I rejoyce, not that ye were made ſorry, but that ye ſorrowed to repentance, for ye were made ſorry after a godly manner, &c.* And in regard of the common preſumptions, and miſtakes of this Age concerning the *holy Spirit*, I did at large give you the evidences of it, both *negatively* who had not the Spirit, as *poſitively* who they were that had it, both by the *fruits* and ſeverall *qualifications* of the perſons, from that text, *Rom.* 8. 9. *Now if any man have not the Spirit of Chriſt, he is none of his.*

And now *laſtly*, in imitation of our *Saviour* in his *laſt* words to the Apoſtles, as this his *Apoſtles laſt words* to the Church of *Corinth*, I made choyſe of this text, containing a word of *comfort*, and an exhortation to *peace* and *unity*, that though you

you ſhould meet with more outward diſcomforts and diſturbances, yet they may not be encreaſed by any from *within*, or *among* your ſelves.

And this *ſummary repetition* of theſe things I have a preſident for in Saint *Paul*, who in the concluſion of the firſt Epiſtle to the (u) *Corinthians*, remembers them *of what he had preached unto them, by which they ſhould be ſaved, if they keepe them in memory, unleſſe they had beleeved in vaine*; (x) *Remember ye not when I was with you, how I told you of theſe things*; and (y) Saint *Peter* more fully, *I will not be negligent to put you in remembrance of theſe things, I thinke it meet as long as I am in this tabernacle to ſtirre you up, by putting you in remembrance*; *More-over, I will endeavour that you may be able after my deceaſe, to have theſe things alwayes in remembrance, &c.*

u 1 Cor. 15 1, 2.

x 2 Theſ. 2 5.

y 2 Pet. 1. 12, 13, 15.

And let me tell you, that as you have

have of late yeares been made a *ſpectacle to the world, and to men* in the changes and diſtreſſes that have befalne you, ſo none for many yeares before did partake of more *mercies*, God had not *dealt with every* Towne here abouts as he had with you; many yeares you had the conſtant labours of that *moſt eminent Maſter-builder* in the Houſe of God, whoſe fame is not limited within theſe Dominions, whoſe reſidence then was here; *He was a burning and a ſhining light, and ye for a ſeaſon rejoyced in it*; in his *ſteps* we have endeavoured to *tread*, though very farre of, as an infant after a mighty man of valour; we deſired to *walke in the ſame ſpirit*, in delivering the like *Orthodox* Doctrines, in oppoſition to *Popery* and *prophanneſſe*, though in compariſon but as the Candle to the Sun.

Well, that *light* hath been long agone removed, and can ſcarce be hoped for here any more, and now I am to be with-drawne from you

you alſo, where I have been theſe many yeares, not knowing *the things that ſhall befall me*, or where I ſhall be diſpoſed of, only give me leave for *concluſion*, in all humility to make a ſhort *application* of ſome paſſages in Saint *Pauls* laſt ſpeech to the Church of *Epheſus*, (*Act.* 20. 18.) which according to my cuſtome, ſince my laſt returne to you, in expounding of the Pſalm, and Chapter before each Sermon) I made choyſe of now to *read*, and have *explained* to you; whereby
ז Ver. 26. (z) *I may take you to record this day*, that I have endeavoured to be
a Ver. 18. *free from the blood of you.*

(a) *Ye know from the firſt day ſince I came among you, after what manner I have been with you, at all ſeaſons* and changes, *ſerving the Lord here with many teares and temptations which befell* me ſince this *Iriſh* Rebellion; when it firſt broke out, about *nine yeares* agone, I continued here, (having ſent my Family into *England*) in that known

Seige

Seige of this Towne, by the chiefe ſtrength of the Rebels *for foure Months*; what *miſery* we then endured, and what *wonders* were then done for our preſervation, you may remember, which I was cauſed to publiſh a *large relation of*; what my condition hath been ſince in the *poverty* of the times, and continuance here, though often invited to places of farre more *worldly* encouragements, cannot but be knowne to you alſo.

Indeed (as I heare) I have ſuffered in the *cenſures* of ſome for this my *conſtancy* to you in theſe ſeverall changes, but this was my principle I went upon, viz. That while there was a *Flock* here, I was to be a *Shepheard*, where many hundreds of *Proteſtants* did remaine, I was called to continue a *Paſtor*, and not as the (b) *hireling*, *who careth not for the ſheep, but fleeth and leaveth the Flock*, but *to give my life with it, and for it*, not knowing with what confidence (if I had made

b Joh. 10. 12, 13.

made an eſcape hence for my owne ſafety) I would have anſwered that once objected to (c) *David, Why cameſt thou hither? and with whom haſt thou left thoſe few ſheep in the Wilderneſſe.*

c 1 Sam. 17 28.

And for this *laſt hazardous continuance* with you, 'tis evident there could be no *earthly baite* to invite me, only a *conſciencionſneſſe* in doing that which I conceived was my duty, and hath been my *ſole guide* in it, having a ſtrong perſwaſion that while I was thus in my ſtation (d) *though I walked through the valley of the ſhadow of death, yet* I *ſhould feare no evill*; which former *experiences* gave me the *aſſured hope of*. That of God to Saint *Paul*, for his ſtay in the City of *Corinth* was often in my thoughts for this Towne, (e) *I have much people in this City, be not afraid, for I am with thee, and no man ſhall ſet on thee to hurt thee*; which I found accordingly, for though (in the heate of proſecution

d Pſa. 23. 4

e Act. 18. 9.

imme-

immediately after the *Storme*) through a window of my house *two* were *shot* on the side of me, and a *Bullet* shot through the Doore touched my *hand*, yet I had no hurt; and when by *violence* they had broken in, (while we were all *at prayer, commending our soules to God*, and imploring his preservation of us) God was so pleased to asswage that present *fury of the Souldiers*, that none with me, (to the number of about *twenty of you*) received any further mischiefe, and immediately after, one (unthought of by me, whom I had not seene in *eighteene yeares* before, who was a *Colonell in the Army*) came and protected us fully, and I tooke him the rather as *sent of God*, in regard others whom I depended on, *wholly neglected me*: And so much for satisfaction to that Censure.

Now let me againe returne to that from which this caused me to digresse. What the Apostle in his *fulnesse*, that may I in my *poore* mea-

meaſure aſſume, verſe 20. *I have kept back nothing that was profitable for you*, I have declined thoſe ſubjects of *Diſcipline*, in filling your eares with things of that nature, *as being unprofitable and vaine*, (which hath been the common theames elſe-where) only *repentance towards God, and faith towards our Lord Jeſus Chriſt*, and what might tend to unity & concord, I have not omitted to *ſhew you*; *I have taught you* (ſaith the Apoſtle) *publiquely, and from houſe to houſe*; *I have not ſhunned to declare unto you all the counſell of God*, ver. 27. Both theſe I have endeavoured according to my tallent among you.

Firſt, *publiquely*, I have gone through the *Body of Divinity*, which takes in all ſorts of ſubjects that may concerne the *Counſell* of the Goſpel, both for the *Theoreticall, and practicall* part of it; I have not omitted each Lords Day in the *afternoones* to open unto you ſome

some fundamentals of Religion, contained in the *Creed, tenne Commandements, the Lords Prayer, and Doctrine of the Sacraments*, which have been often *revolved* sometimes *larger*, sometimes *briefer*, in the most *plaine* familiar way to the understanding of the meanest capacities, and of late yeares I have done it every day in the *weeke*, for halfe an houre to the Souldiers (who by the *Commander* were duly brought to the *Church* for that end) whose ignorance in Religion I much pitied; a weekly *Lecture* at the request of some hath been observed also.

'Tis my comfort now, that I doe not remember since I came among you, that there hath wanted *a Morning and Evening Sacrifice* any Lords Day, but there hath been *a former and a latter raine* of this *heavenly Manna*, and we omitted not the constant observation of the *publickly monethly Fasts* for these many yeares past, as a prepa-

rative to the *Communion* then to be administred, which I would willingly now in imitation of St. *Paul* as I trust, have concluded also.

And for that other branch of the Apostles *teaching*, viz. *from house to house*, I have often offered my selfe that way to your edification also, in the *Catechizing* of your Families at your houses, and in *private admonitions*, and even singly, man by man, instructing such *with all meeknesse*, whom I heard lived irregularly, and not *according to godlinesse*; besides, that speciall opportunity given at your approaching the *Lords Supper*, when there was alwayes set apart some time for that end; being (f) *willing to spend, and be spent for your good*, though I hope that of the *Apostles* complaint in the next words, shall not be my application, viz. *Though the more abundantly I love you, the lesse I be loved*; and if any thing in this shall favour (g) of a *foolish confident boasting, and glorying*, which

f 2 Cor. 12 15.

g Cap. 11. 16.

which was once objected unto Saint *Paul* in the like, one answer of mine must be that of his, * *Ye have compelled me* (at least *some* of you, who are *strangers*) in undervaluing of the *Ministery*, as if hitherto *here* it had been an office of little use, and lesse labour; but I have done it also as *we doe all things, for your edifying*, both as a *warning* of inexcusablenesse, if you *bring forth no fruit*, as a *Fac tu similiter* to such as shall succeed, whom I heartily wish all successe unto, for *your furtherance and salvation.*

* Cap. 12 11.

2 In a word, (*in the sight of God* I speake it) I have to my utmost endeavoured according to my *poore ability*, to gaine your soules to God in the *conversion* of them, as the chiefe thing *thirsted* for by me in this world, and glad should I have been to have seene more of the *travell of my soule*, among you, but if I can but heare that others may *reape the fruite* of it in my absence, I shal *rejoyce* at it; if any of you have *re-*

fuſed inſtruction, and *hated to be reformed*, and ſo will caſt away your owne ſoules, I can but ſay with *Jeremiah*, (h) *My ſoule ſhall weep in ſecret*, or as our *Saviour*, *with teares* in his eyes over (i) *Jeruſalem*; *O that thou hadſt known at leaſt in this thy day thoſe things which belong unto thy peace, and the time of thy viſitation.* If like St. *Peter* we have been *caſting in all night, and have taught nothing*, or as the Prophet complained, (k) *I have laboured in vaine, and have ſpent my ſtrength for naught*, yet my comfort is with him, *ſurely my judgement is with the Lord, and my reward with my God.* And yet I muſt needs ſay with joy, I have had many *ſeales of my Miniſtery among you*, who I truſt are *ſealed* of God to *the day of redemption.*

h Jer. 13. 17.

i Luk. 19. 42.

k Iſa. 49. 4

Well, the Lord in his providence hath now ſo ordered it that we muſt be parted, it may be for your good as mine, and I doubt, to ſpeake in the words of our Apoſtle to the

Church

Church of *Epheſus*) *you among whom I have* theſe many yeares *been preaching the Kingdome of God, ſhall* here *ſee my face no more.*

I have no more to ſay, but as *Iſaac* and *Jacob* to their Sons, *Let me bleſſe you before I dye*; the bleſſing of *Moſes* to the *Iſraelites*, *Deut.* 33. is the moſt elegant one in the whole Bible, let me take an *arrow* or two out of that *Quiver*, and like *Jonathans* ſhoote *them beyond* * *you*, that the bleſſing of the Lord may be your (*l*) *rere-ward*. His *benediction* of *Reuben* and *Judah*, verſ. 6. & 7. *Let him live and not dye, heare thou his voyce, and be a helpe to him from his enemies*, is my *Prayer* for this *Towne*; that of *Leui*, verſ. 8. *Let thy Thummim and Urim be with thy holy one, let Incenſe be continually ſet before thee, and ſacrifice upon thy Altar* (*i. e.* Let the *Word of God* be preached, and *Prayer* continued to you) *Bleſſe Lord his ſubſtance,*

* 1 Sam. 21. 37.
l Iſa 52. 12. cap. 58. 8.

and ſtrike through the loynes of them that riſe up againſt him, and of them that hate him, that they riſe not againe, is my wiſh alſo for this *Corporation*.

In a word, the *concluſion* of *Moſes* Benediction, *v.* 27. ſhall be mine, *Let the Eternal God be your refuge, and underneath be the everlaſting Armes, let him thruſt out your enemies from before you, and ſay, Deſtroy them.*

And now Brethren (in the words of St. *Paul*) *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are ſanctified*; and in the words of the text:

Finally, Bretheren, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace ſhall be with you, to whom be glory for ever. Amen.

This

THis *Relation* following, being mentioned, *pag.* 247. I have bin moved by the *Printer*, and with the approbation of others, to give you here the *whole*, and the rather because it hath been *published* before, but *imperfectly*; I have omitted the *subscription* of their names, in regard there are but two of them now *living*. I hope none will be so *partiall* as to dis-affect goodnesse for the *persons* he meetes it in; if any *good* use may be made of it for the *suppressing* of Popery for the *future*, by the *president* of a former *zeal* against it, and the sight of what hath been the *consequence* of a connivance of it *there*, I shall have my *end* in it.

A true Copy of the Judgement of the Bishops of Ireland *concerning tolleration of Popery, agreed upon and subscribed,* Novemb. 26. *anno* 1626. *and published in a Sermon before the Lord Deputy, and the State at Christ-Church,* Dublin, *in* Ireland, *by Dr.* Downame *Bishop of* Derry; *with the speech he made before and after it, according to his owne Copy, which upon request he gave, and hath remained with me ever since.*

The Text, Luk. 1. 73, 74, 75.

HAving proved that the *happinesse* of a Christian in this life consists not in any *worldly* thing, but in those speciall things wherein our *soules* are saved; I inferred, that in our *judgements* we are to *offer*, in our *affections* desire, in our *endeavours* to

to *labour* for thoſe ſpeciall bleſſings in heavenly things, above all the things in this world, eſteeming all worldly things but as *loſſe and dung* in compariſon of theſe ſaving graces, for what is our happineſſe, that muſt be eſteemed our chiefeſt good; and therefore as our Saviour exhorts us, *Mat. 6. 33.* we muſt firſt and principally *ſeeke the Kingdome of God and its righteouſneſſe.*

This is our *duty*, but what is our *practiſe*, doe we firſt and principally above all other things, *ſeeke Gods Kingdome, and his righteouſneſſe*, or rather doe we not ſubordinate Religion, and the keeping of a good *Conſcience* for outward and worldly reſpects, is not this the common condition of all worldly minded perſons to ſet their *ſoules to ſale*, taking for the price thereof, that worldly thing which they preferre. Are not many among us for their owne gaine, and for other outward reſpects, willing and ready to conſent to *tolleration of falſe Religion*, and there-

thereby making themselves guilty of a great offence, in putting to sale not only their owne soules, but also the soules of others? But what is to be thought of Tolleration of Religion, I will not deliver my owne *private opinion*, but the judgement of the *Arch-Bishops, and Bishops* of this Kingdome, which I thinke good to publish unto you, that whatsoever shall happen, the World may know, that we were farre from consenting to those favours which the *Papists expect*.

The Judgement of the Arch-Bishops and Bishops of *Ireland*, as concerning Tolleration of Religion.

THe Religion of the Papists is Superstitious and Idolatrous, their Faith and Doctrine Erroneous and Heretical, their Church in respect of both, Apostatical: To give them therefore a Tolleration, or to consent that they may freely exercise their Religion, and confesse their Faith and Doctrine is a grievous sinne, and that in two respects.

First, It is to make our selves accessary not only to their Superstitions, Idolatry, Heresies, and in a word, to all their abominations of Popery, but also (which is a consequence of the former) to the perdition of the seduced People, which perish in the deluge of the Catholique Apostacy.

Secondly, To grant them a Tolleration,

leration, in respect of any mony to be given, or contribution to be made by them, is to set Religion to sale, and withall the soules of the People, whom Christ our Saviour hath redeemed with his most precious blood; and as it is a great sinne, so it is matter of most dangerous consequence.

The consideration whereof we leave to the wise and judicious, beseeching the jealous God of Truth to make all those who are in authority zealous of Gods glory, and the advancement of true Religion, zealous, resolute, and courageous against all Popery, Superstition, and Idolatry (and with the Psalmist, Let all the people say, Amen.)

Conferred and agreed upon the 26. of Novemb. 1626. *and subscribed by each.*

After it was published as above-said, it was immediately added by him as followeth:

Obj

Obj. *But ſome may object, in ſo ſaying you hinder the Kings ſervice.*

Anſ. God forbid, that what is ſpoken for the maintenance of *Religion*, and the *Service of God*, ſhould be thought to be a hinderance of *the Kings ſervice*; but we are ſo farre from that, as with all our hearts we deſire not only that the ſole Army of Five thouſand five hundred may be maintained, but alſo that a farre greater Army, beſides that, of *Trained* Souldiers be ſetled for the defence of the Country; only this we deſire, that his gracious Majeſty will be pleaſed to reſerve to himſelfe the moſt of thoſe peculiar Graces which of late have been offered, the greateſt whereof might much better be reſerved for the maintenance of the Army, then granted for the *diſhonour of God*, and the King, to the prejudice and *impeachment of true Religion*, and *countenance of the contrary*. And what is wanting towards the maintenance

tenance of the Army, either by those favours reserved, or by the Kings Revenue (if he be pleased to imploy it that way) may be supplyed by the Country, and I doubt not but all good Subjects, and sound Christians will be very forward to advance the Kings service in that kind: To which I exhort all those that are Professors of the Gospell to shew their forwardnesse in this behalfe, to the utmost of their powers, &c.

Whereas

WHereas there hath been a Book lately printed, and thus entitled, *A Method for Meditation, or a Manual of Divine duties, fit for every Christians practice, by* James Usher *Arch-Bishop of Armagh, and Lord Primate of Ireland*; I am desired by *himselfe*, and *in his name* to declare, that it is none of his *composing*; for though some-what of the *matter* might have been collected from some Sermons of his in *Ireland*, yet there are so many *mistakes*, and *impertinent passages* in it, that he is constrained hereby to let the world know how much he hath been injured by it.

May 26. 1651.

Nich. Bernard.

FINIS.